THE UNITED CHURCH Observer

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The Future of Radio

ENNETH J. BEATON
cretary, Committee on Missionary ucation

"I enjoyed the Coronation in ree media — radio, television, d motion pictures. I liked the dio version best because I could l in the surroundings and the ckground from my own imagin-ion. It gave me a more intimate nse of participation," a well-own Public Relations man said cently.

I think most students of the oblem will agree with him that fair proportion of people will ways prefer radio to TV for the me reason. It is, on the whole, ople with the best education d the most cultural advantages o express this preference. They e "news" and Philharmonic ncerts by radio, to mention only o of the features which are ominently favoured. Fortun-ely, in Canada we can still get ws without having it inter-eted, and the listener can supply e interpretation from his own ading and experience. From the mmercial standpoint, the fact at the sales of radio sets in nada did not begin to decrease til June, 1953, is important. A cent Elliott Haynes survey of e Toronto area indicates that en in this crowded centre of pulation, radio is holding its vn. That may be partly due the high quality of radio ogrammes available, but the esent method of taking surveys kes no account of quality.

Having said this, it is only fair admit that this is not the rrent attitude towards radio. A eat many people proceed on the sumption that in another five ars there will be no radio broad-sting in this country. It is too rly yet to be so dogmatic. nada is a big country with a dely-scattered population. The BC statement that seventy-five r cent. of the population will on be within range of TV is not impressive as it sounds. Twenty-e per cent. of the population of nada can be reached by CBFT Montreal and CBLT in Toronto. r a long time, considerable ctions of our population will be pendent on radio. The propor-on will no doubt decrease as gineers find ways and means of

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Photos by Editor

The Ministry of Radio is the story being told by The Church in Action in this issue. (See pages 1, 2, 3, 14, 15, 16, 17, 18 and 19.) Above are shown: Upper left: Very Rev. George C. Pidgeon, D.D., at the microphone in the Radio Studio, Wesley Buildings, Toronto, preparing recordings for use in the series "The Way of Salvation" over Stations CFCO and CKNX. Lower left: Broadcasting studio VOWR in Wesley Church, St. John's, Nfld., with Rev. H. Maxwell Dawe, D.D., Superintendent of Missions for Newfoundland, at the microphone, Mr. Alton Earle at the controls. Right Rev. Russell K. Vickers, minister of Wesley Church, Prince Albert, Sask., the United Church Radio minister, broadcasting from CKBI Radio Station, Prince Albert, Sask.

God and Billy Graham at the Gardens

PACIFIC SCHOOL

W. B. GLENESK, Magnetawan, Ontario

● Dr. Billy Graham came to Toronto over a January week-end, and outdrew the Grey Cup football and the Maple Leaf crowds. Hundreds were turned away from the Coliseum (capacity 10,000). The climactic closing night packed 15,000 into Maple Leaf Gardens, and over 5,000 lined the Toronto streets, unable to get in.

● On the Monday, at 8 a.m., Dr. Graham addressed some 400 clergy and religious leaders at breakfast in the Royal York Hotel. He spoke frankly of his crusades, and the function of the Churches in "Evangelism." Present were pastors of every denomination, and chairmen were Dr. E. Crossley Hunter and Dr. Emlyn Davies.

● Indicative of the strong appeal of the Mission were the special train from Kitchener with 900 people aboard; delegations of several hundred from as far as Galt, London, Oshawa, Hamilton, Hespeler, St. Catharines, and Brantford. They were cheered by the crowd as they came in. Each was welcomed by the Master of Ceremonies song leader, Cliff Barrows, whose friendly manner helped spark a feeling of fellowship in the vast arena.

● The Mission, under the theme "The Hour of Decision" rolled off with chosen verses of "All Hail the Power of Jesus' Name," "I Love to Tell the Story" and "When the Roll is Called Up Yonder."

● Billy Graham himself did not sing. His first word was an opening appeal for the offering, all to go to the three-month mission in London, England. People all around me were writing cheques, and the baskets were piled high.

● Then Beverly Shea, the baritone of the team, with Tedd Smith at the Grand piano, Paul Michelson at the electric organ, sang "It Is No Secret What God Can Do," followed by "Gimme That Old-Time Religion."

● The Presbyterian pastor who headed the Graham mission in Detroit spoke of the recently held Crusade there. He said: "People thought 'what could a preacher teach the motor city?'" "I'll tell you. He taught them knee-action. . . . He taught them something about transmission of the Gospel of Jesus Christ."

● The Crusade choir numbered near 400, with "Sally Ann" uniforms everywhere in it. They sang Malotte's setting of "The Lord's Prayer," with the audience joining in the ending, in a vivid setting given by Eaton's.

● Graham's first step in the mission was to give all glory to God, and every credit to His power. His appeal for funds was sparked by "The first 100 years of Christian missionary work in this America was given by Great Britain. Let's give it back to them now."

● The sermon was from Romans 8: 32: "He that spared not his own Son but delivered him up for us all, how shall he not with Him also freely give us all things."

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THE CHURCH is on THE AIR

Radio–London

The Radio Mission of the London Conference

S. R. BYLES, Byron, Ontario

For several years the London Conference has been quite active in the field of Religious Broadcasts. At the present it is producing four different programmes over four stations, and to these will be added a fifth programme during the Lenten season. Much of the credit for the initiation and growth of this work must be given to Rev. W. A. Beecroft, D.D., whose services at Wingham for many years were a regular feature on CKNX. The present chairman is Rev. George W. Birtch, and Mr. S. R. Byles is Executive Secretary.

At the outset, the committee promoted the following programmes which are now well established:

1. "Messages of London Conference," "A series of talks given by representative ministers and laymen of the London Conference of The United Church of Canada." This has the merit of using "home" talent, thus gaining the local listening interest. Interest in this series is growing steadily and the speakers are maintaining a high standard, comparing favourably with the Religious programmes put over any of the networks.

(Sundays: 1.30 p.m., CHLO, St. Thomas, Dial 680.)

2. "Religious Evaluation of the News," Sundays: 4.05-4.15 p.m., CFPL, London, Dial 980.

This programme comes directly after a News Report at a good listening time and is being very well received. It is announced as: "An interpretation of the news of the week from the standpoint of Religion," and the time is given free by the station. Many of the favourable comments received concerning this programme have come from people who do not belong to our Church. For the past two years the speakers have been Rev. George W. Goth of Metropolitan Church, London; Prof. E. G. Pleva, Ph.D., Head of the Geography Dept., University of Western Ontario; and S. R. Byles, who is now in his fifth season on this programme; Mr. Birtch looks after the "Fifth" Sundays.

3. A series of expository or homiletic "Talks" by some outstanding preacher of the United Church. The committee is particularly happy and fortunate in having The Very Rev. George C. Pidgeon, D.D., give the current series on "The Way of Salvation." This excellent series will carry through to Easter Sunday and is being broadcast over two stations at present:

Sundays, 9.30 a.m., CFCO, Chatham, Dial 630.
Sundays, 2.45 p.m., CKNX, Wingham, Dial 920.

Readers of **The Observer** will be glad to know that this series by Dr. Pidgeon is to be published shortly at a very moderate cost. Each "Talk" is a "Gem of Gospel Evangelism."

For several years these programmes were only carried on from Fall to Spring, involving the problem of renewal of contracts, with the probable loss of favourable broadcasting times. Last year, however, the first two of these were established as All-year programmes, with the result that interest has been sustained and the favourable times continued. It is expected that with the help of the Presbyteries in the areas contiguous to the respective stations this policy will continue and, possibly, be extended to another station this year.

To these well-established programmes have been added two others in the last two years. One: "With Hearts and Voices" is a special Lenten Series of seven broadcasts in which ministers and choirs collaborate to produce a single, unified programme of thirty minutes. Beginning on Sunday, March 7th, this series will be carried over CFPL, London, each Sunday at 5.30 p.m. until Easter. The programmes will be given as follows: March 7th, St. John's United Church, Stratford; March 14th, St. Andrew's United Church, Chatham; March 21st, Ingersoll United Church; March 28th, Central United Church, Sarnia; April 4th, Listowel United Church; Apr. 11th, Calvary United Church, London; and Apr. 18th, St. John's United Church, Stratford.

The other new venture is, possibly, the most ambitious project of all and is still somewhat of an experiment. This is called "Forum on Religion," carried over CHLO, St. Thomas, Tuesdays at 7.30 p.m. Among the questions already discussed have been: "Is God interested in me?" (Does God care?); The Problem of gambling; "Is one-tenth enough?" The current series includes such topics as: "The Christian Use of Leisure"; "Faith Healing"; The Bible—A Text-book for Modern Living; and "Church Membership — Can it Lapse?"

Although it is not easy to gauge public response to this programme, a number of groups have used these discussions as a basis for their own meetings, some groups being organized for this purpose. Also, there has been a very fair demand for sets of "Programme Notes," prepared to accompany the Forum programmes. Possibly, however, the greatest gains have been to the various groups who have actually produced the programmes. Quite frequently the members discovered new insights into the issues and were obliged to reconsider their own attitudes. The "Forum" represents an attempt to produce a Religious Programme on a week-day which can compete with the prevailing "commercial," and there are some encouraging signs that the Forum is measuring up very well.

Effectiveness

The foregoing are the programmes. What about their effectiveness? Again, it is impossible to make any accurate estimates, but the committee has been encouraged by the increased interest on the part of the ministers and congregations. Some 25,000 "Programme Folders" were distributed throughout the eight Presbyteries of South-western Ontario, yet there have be numerous requests for addition supplies. Also, the Press is begi ning to ask for news items abo the programmes. The organizati of "Listening" and "Discussio groups is another encouragi sign. The committee, however, aware that much more must done if the Radio Mission is achieve its full purpose. It is n sufficient to have an extensi Radio programme with a fa coverage; nor to develop a go listening audience among t membership. Only when t members become active agen themselves and begin to use t programmes as a means of inte esting the Non-Church member things religious to the end th they may be won to Christ ar His Church will "Radio Missio begin to make its proper co tribution. The first part — t preparation and production of fair programme—is well on t way; and, a good start has bee made in awakening the interest the membership. The third, ar most vital part, is still ve largely untouched — and remai as the great challenge.

"Tell Us a Story"

Our Church's Weekly Radio Programme

GERTRUDE PATMORE

National Supervisor, The Sunday School in the Home—by Mail and A

Once a week, every Wednesda evening, a small group of s people can be found hard at wor in the Radio Studio on the fift floor of the Wesley Building Toronto. They eat together firs for all of them have been doin other work since nine in the morn ing, and then they rush back t

(*Continued on page* 19)

A Panel Discussion Group of Young People from Metropolitan Church, London, Ontario, preparing a Script for t Forum on Religion, over Station CHLO, St. Thomas, on "What Youth Expects from the Church." Left to right: Ru Medby, Margaret Tomlin, Bill Parsons, Jean Bennett, Alison Chantler.

The Church in Action

NEXT ISSUE
Hospital, Port and Industrial Chaplaincy

Photo by jack lindsay, Vancouver

ay Whitehouse, CBC producer, talks to Fred J. Anderson, Union College left) and Rev. Moir Waters of Victoria (right) about microphone technique.

fourth Sunday of each month in the Church of the Air series, and from time to time on the Religious Period one. Increasingly the plan of having one minister and choir responsible for more than one broadcast on the Religious Period series is being followed. For example, it is expected that the Rev. C. Andrew Lawson, D.D., of Timothy Eaton Memorial United Church, Toronto, will be responsible for a four Sundays Religious Period series during the latter part of May and the early part of June.

The Council has selected its ministers and choirs, including those from our own Communion, from all parts of Canada, and from rural and town Churches, as well as from city ones.

Local Programmes

In addition to the network programmes, the Council co-operates with interdenominational committees responsible for Morning Devotions and some other joint radio programmes. These committees have begun to discuss religious television, and in due course will be responsible for promoting it. Through these local committees in some urban centres, time is allocated for the broadcasting of regular Sunday morning services, and in this connection, as well as in regard to Morning Devotions, United Church ministers and choirs have the opportunity of broadcasting.

Besides the radio and T.V. programmes arranged interdenominationally, there are a number of religious broadcasts, mostly of a regular variety for which United Church ministers and choirs are responsible. For example, in St. John's, Nfld., the United Church owns and operates one of the oldest radio stations. At the

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The Church and Radio

. R. MUTCHMOR
ecretary, Board of Evangelism nd Social Service

About twelve years ago the Canadian Broadcasting Corporation asked the Churches, Protestant and Roman Catholic, to form the National Religious Advisory Council. Its membership from the beginning has consisted of two representatives of the Baptist, Anglican, Presbyterian, United and Roman Catholic Communions. Recently two Lutheran representatives have joined the Council.

This Council, in co-operation with the CBC, is responsible for the general oversight of religious programmes, and in particular for scheduling the Religious Period and the Church of the Air.

During the years, these programmes have improved both in quality and listener interest, and today they are included in the schedules of almost forty sustaining stations.

The purpose of this article is to indicate the extent to which United Church ministers and choirs have the opportunity of broadcasting on the Religious Period and Church of the Air series. Though our Communion could claim well over thirty broadcasts a year on the Trans-Canada and the Dominion Networks, we have been satisfied with approximately twenty services during each twelve month period. Similarly, the Church of England accepts a smaller quota. Thus these two larger Communions make more time available for the smaller ones, including some of the Sectarian groups and the Orthodox and Reformed Jewish congregations.

The United Church network services occur regularly on the

Photo Morris Barass, Pine Hill Student

Twenty-four miles from the railway and without a minister except during the summer months, the family of Mr. and Mrs. William Reid, Compass, Sask., appreciate the "Tell Us a Story" programme to which they listen. They have been members of the Sunday School in the Home—by Mail and Air for years. (See story, pages 2 and 19)

Herb Hamm, Bill Ballentine and Earle Toppings planning "The Sunday School of the Air" for Radio—Vancouver. (Story on page 16)

Radio—Korea

The Christian Message Is on the Air

E. J. O. FRASER, Pusan, Korea

Before World War II, under Japanese rule, there was no opportunity for use of radio for any Christian purpose, except that at special times, on some of the local stations, a short musical programme was found possible.

Following on Korean Liberation, in 1945, Christian forces, working through the Audio-Visual Committee of the National Christian Council, were able to inaugurate and carry out successfully a regular programme of Christian programmes on the national radio

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IT CAN HAPPEN HERE

Canadians have watched the growth of so-called McCarthyism in the United States at first with a certain detached interest, more lately with some apprehension. It was not that we feared McCarthyism would be duplicated here, but because to Canadians it appeared that one of the great citadels of personal freedom was being challenged by her own people.

Recent events in Canada, however, have forced us to rub our eyes and take a good look at what is going on in our country. In the first place, the Padlock Law has been in the statute books in the Province of Quebec for some years. More recently, the film, "Martin Luther" was banned by the Quebec Board of Censors on the grounds that it might offend the Roman Catholics. This film has been selected by the National Board of Motion Pictures, *The New York Times* and *The Philadelphia Enquirer* as one of the best ten films of the year. It pictures with superb artistry and historical accuracy events that took place hundreds of years ago. But the Quebec censors say, "No." Their citizens will not see it.

Then there is this new Act, Bill 38, "respecting freedom of worship and the maintenance of good order" recently passed by the Quebec legislature. The law forbids the distribution of books, etc., which contain "abusive and insulting attacks against the practice of a religious profession, or remarks of an abusive or insulting nature respecting the members or adherents of a religious profession." Speeches, broadcasts, television of similar attacks are likewise forbidden. The important words are "abusive and insulting." They can be stretched to cover almost anything. One section of the law, 10A, makes it possible for the police, even before a conviction has been rendered, to invade homes, churches, halls, printing plants, etc.

Under another section, 10B, an informer can declare he believes an offence is going to be committed, and the injunction will be issued at once. That has Senator McCarthy beaten. It is matched only by Russian Communism.

We have come to expect such Communist tactics from Quebec, but we were hardly ready for the news broadcast from Victoria on January 29th which declared that the Mayor of the city, Claude Harrison, announced that he was going to have burned all books in the public libraries that were "considered subversive." The Library Board, the report said, was to prepare such a list.

Padlock Law, Ban on Martin Luther film, Quebec's amendments to "The Freedom of Worship Act," burning books in Victoria—these are ominous signs. Freedom-loving citizens from Newfoundland to British Columbia must protest with vigour. Colleges, Churches and other institutions, which prize their liberty, must express themselves forcibly before too late. It can happen here.

NEW COMMUNICATIONS

The Church was the first to see the value of the printing press as a means of communicating ideas. The printing of the Bible was followed quickly by the publishing of other Christian literature. When the movies and radio entered the field, the Church did not move as fast as she did when the movable type was discovered. The children of this world were wiser than the children of light. Secular and commercial interests soon pre-empted the territory.

When the Church finally became convinced that these newer means of communication were not novelties and were here to stay and that she should take advantage of them, she discovered she had a lot to learn—new techniques, new methods. She discovered apathy and conservation of Church members which had to be overcome, and that these new media ran into a lot of money.

The first attempts were pretty amateurish. But bit by bit, obstacles were overcome and techniques mastered. Now very creditable religious films are available. The United Church of Canada has her own producer, Rev. Anson Moorhouse, whose films on Africa have received the highest commendation from professional sources. He is at present at work in India.

In radio we have fared better. The Committee on Missionary Education under Dr. Kenneth Beaton's leadership has provided the Church with an up-to-date recording studio where religious and educational programmes are tape-recorded and distributed across the nation. In co-operation with other religious bodies and the Canadian Broadcasting Company, religious programmes are produced over a national network regularly. Local radio committees have been organized and they are equipped with material and assistance from Headquarters. In this issue we give a brief account of this radio ministry.

The newest-comer to the field is Television. The Church is busy studying TV and is planning to enter this field gradually as time and money permit.

Two things all this has demonstrated. In the first place, when the Church enters these new areas, she must do as well as the professionals if she is to get her message over. Second class production will not do. The second is that the Church will have to adopt a totally different standard of financial support for this work. Instead of a few thousand dollars a year we must think in terms of hundreds of thousands. These newer methods of communication are here to stay. The Church will have to adopt them. Once the Church becomes really seized of their value as unselfish missionary media, the money will be forthcoming.

THIS WE CAN DO

When the General Council of The United Church of Canada passed a resolution in 1948 committing the Church to a policy of pledge signing for voluntary total abstinence a lot of people shrugged it off as just another resolution. But when the Board of Evangelism and Social Service set out to implement the resolution, there was quite a bit of opposition. Even some ministers said, "Nothing doing." They would not ask any Church member to sign a pledge, it took away one's freedom, it was nothing but compulsion, etc. However, the Church went on with her policy and up to the present over 200,000 have signed these cards. To be sure that is not enough, but it is a sizable group nevertheless; two hundred thousand who have refused to bow the knee to the alcoholic Baal.

February 28th has been designated as Commitment Sunday. On that or any succeeding Sunday, ministers are expected to place the matter of voluntary total abstinence on the hearts and consciences of their congregations. The need for total abstinence has not diminished; it has increased. In an address before the annual convention of The Canadian Temperance Federation, Montreal, December 3, 1953, Rev. Ernest Marshall Howse of Bloor Street United Church, Toronto, said that the Alcoholism Research Foundation declared that there were 250,000 alcoholics in Canada. Dr. Howse then comments: "I ran quickly through a list of representative Canadian cities and towns with their population, to see how many it would take to make a total of a quarter of a million. Here is the list: Charlottetown, Fredericton, Moncton, Amherst, Truro, Yarmouth, Joliette, Sorel, St. Jerome, Belleville, Brockville, Simcoe, Woodstock, Noranda, Kenora, North Battleford, Swift Current, Weyburn, Yorkton, Medicine Hat, Chilliwack, Trail, Kamloops, Nanaimo."

With that picture in front of us, it is the moral duty of the Church to combat this evil. This at least she should do—go all out to get as many of her members as possible to pledge themselves against the use of beverage alcohol.

THE BIBLE: Most Valuable Thing in the World

A 150th Anniversary

By THE MODERATOR, RT. REV. A. A. SCOTT

"Here is wisdom; this is the Royal Law; these are the lively oracles of God."

With these words, the Moderator of the Church of Scotland, in that great Coronation Service in Westminster Abbey on June 2nd, 1953, presented to the young Queen, who had just solemnly assumed the responsibility for governing with law and justice, in mercy, all the territories connected with her vast realm, a copy of the Holy Scriptures which had been specially prepared for the occasion. It was a most impressive moment in a very impressive service. And the words of the Archbishop of Canterbury as the book was presented were worthy of note: "Our Gracious Queen, to keep Your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords."

Are such words as these justified by the facts? One who has had the opportunity of working for many years as a missionary in a non-Christian land could not be doubtful about their truth. Without the Scriptures, which contain the living word of God, his work would be emasculated and futile. In the last great World War, one of the greatest of all those who were in control of our affairs in the time of crisis was wont to say: "Give us the tools, and we will finish the job." The Bible is the tool of the missionary. Even if there were no missionaries, provided the Scriptures could be freely circulated in the common tongue of the people of any land, sooner or later they would produce their effect, in changing outlooks, in modifying customs, in raising levels of living, and, as their culminating result, in making men and women disciples of Him who is the living Word. And when this wonderful Book is supplemented by the living testimony of those who have felt its power, the two together form a combination which will shake, and has already shaken, the very foundations of Society.

In the history of Western civilization, every advance along the path of social and moral progress has been heralded by, or accompanied by, a return to the Bible. The British and Foreign Bible Society, and its various offshoots and subsidiary organizations, has done a marvellous work in making the Scriptures known in the language of the people. It has made no attempt to interpret them (well knowing that to interpret is often to change) but has placed them without note or comment in the hands of those who were willing to receive them, giving away copies free of charge, or selling them below cost to those who were able to pay something for them. Who can estimate the value of such a work? It is in no small measure due to the efforts of the Bible Society that this Book continues to be the best of best sellers, and, even in the "tough times" in which we live (to use Dr. Fosdick's phrase) continues to exercise a profound influence on the life of the community. It presents us with those fundamental moral issues which must be stressed if we are to avoid the danger occasioned by the over-development of science without a corresponding growth in moral insight or ethical performance.

One of the greatest perils of our day is that we shall continue to advance as rapidly as we have done, or even more rapidly, along the path of material progress, and that we shall find ourselves able more and more perfectly to control and direct material forces of the most stupendous power, without at the same time having any clear conception of the end, or ends, to which these forces should be directed. We are constantly finding ourselves in the position of those of whom we sometimes used to speak who were "all dressed up but with nowhere to go." The question "Whither humanity?" is no merely rhetorical one. It is a query of the most vital importance. We often say that the emergence of a third World War would mean the destruction of what we call civilization, and possibly even of mankind itself, and such a statement is no hyperbole, but an assertion of sober fact. "Children," we say, "should never be given edged tools to play with." They do not know how to use them. And so it is with society at large. We find ourselves in control of vast forces, which have in them infinite possibilities of good or evil, and we do not know how to use them. The element of moral conviction seems to have dropped out of life. Time was when the assertion of Kant's Categorical Imperative would have won almost universal assent, but today we can find many who doubt very greatly whether there is such a thing as a Categorical Imperative at all, who reduce morality to a question of expediency, and who do not appear to be very deeply concerned about anything. "What difference does it make?" "I couldn't care less," are statements which are often on the lips of men and women of our day. "What does it all amount to?" is the philosophy of life (if one can dignify it by that name) of multitudes now living.

We need a moral and religious awakening. We need to find ourselves confronted by an absolute right, truth, goodness and purity, and, just as in past ages, the Bible, if known, will bring us face to face with these. And in the work of presenting the Bible and making it known to men of all races and tribes and tongues, the Bible Society is an agency which is second to none.

"Here is wisdom; this is the Royal Law; these are the lively oracles of God."

The British and Foreign Bible Society marks its 150th Anniversary, March 7th, 1954

"Not You But God"

"It was not you that sent me hither but God." Genesis 45: 5-8.

MURDOCH MacKINNON, Edmonton, Alberta

It is not easy to see God's purpose in every experience. There are times when we may imagine He has no concern for us. Sickness comes and we show impatience; failure comes and we say, "What's the use!" Bereavement comes and we say, "Where is God tonight?" But through faith we can see things in perspective and feel that a loving Hand has been at work where we least suspected it.

It must have taken Joseph many years of discipline to bury his resentment and to realize that the jealousy of his brothers was not the final word in regard to his sojourn in Egypt. It was not his intention to relieve them of their responsibility, but he wanted them to know that over and above their treachery there was a wise and beneficent purpose at work. God can over-rule the sinful ways of men and make them to fulfil His own gracious designs.

It was not alone the cowardice of His friends, or the betrayal of a disciple that sent Jesus to His death. "Not my will but thine," He prayed, and His people throughout the centuries have come to prove that God was in Christ reconciling the world to Himself. He has the power to transmute tragedy that it may become the agency of the highest good.

In these troublous years it looks as if God had abdicated and the forces of greed were in full control. But it is not so. God is still in command, and by way of His over-ruling providence a truly Christian civilization is slowly but surely emerging, and through soul-sweat and blood we shall finally come to rejoice in the shining pinnacles of the city of God.

Three Heretics

Dear Sir, — I should like to report to you on the antics of three heretics, whom I won't name, except to say that they are all practising ministers, that the United Church is represented, and that none of these is particularly well known.

The first is, let's say, a Hindu-type Christian. He agrees to all the Christian creeds about the "only begotten Son" and so forth, but he is also enchanted by the idea that maybe Hindus, Moslems, and so forth, have just as good a religion as he has. He even thinks that Hindus and Moslems worship the same God as he does, and he is too open-minded to be perturbed by the thought that the gods of other religions couldn't conceivably have a Son. Many paths up the same mountain; that is his pet idea.

The second heretic is the pink-tinged Christian. His spiritual home is Moscow rather than Bethlehem, or rather the two places are indistinguishable. To him, Jesus was the leader who threw in his lot with the working class, for whose cause he died, crucified by early bourgeois counter-revolutionaries. Then Paul perverted the truly class nature of the Gospel. He has explanations for everything in the New Testament, though I admit I haven't discussed with him this business about the waste of precious ointment which might have been sold to feed the poor. Maybe this one passage might fail to fit his pattern, but that really isn't a bad batting average for a thoughtful person.

Number three is a Progressive Christian. Living in the Southern United States, he had Advanced ideas about Negroes, even let them come into his Church and sit where they wanted. His sermons would too often touch on racial injustice, while his congregation was thirsting for word about the eternal life which had been personally guaranteed them by the forgiveness of their sins by the Lamb of God.

Before closing, I might mention that one of these three heretics has been well and truly driven from his pulpit recently, to be replaced by a preacher of Sound Doctrine. I will let you guess which one it was.

Polycarp.

Among the lay speakers at the Annual Meeting of the Board of Evangelism and Social Service to be held in Toronto, February 23rd to 26th, will be Dr. Louis Charbonneau (left), Vice-President of the Lacordaire and St. Joan of Arc Antialcoholic Movement, Province of Quebec. Mrs. H. L. Luffman (centre), President of the Victor Home for Girls Board, Toronto; and Mr. John Diefenbaker, M.P. (right). Dr. Charbonneau will lead a panel discussion on temperance, speaking particularly about the Voluntary Total Abstinence movement which has 125,000 members among the French Canadians in Quebec. Mrs. Luffman's subject will be "The Church's Care for Unmarried Mothers." Mr. Diefenbaker will be the principal speaker at the Thursday evening session, February 25th. This will be international affairs night and Mr. Henry Langford will preside.

A New Day in Gaspé

F. CANT, Gaspé, Quebec

From the village of Gaspé where in July 1534 Jacques Cartier planted his cross in the soil of Canada for King Louis XIV of France, a line follows west, through 62 miles of forest wilderness, over precipitous mountain roads to the new copper mining town of Gaspésia which is called Murdochville.

Gaspé Copper Mines is one of the largest mining enterprises in Canada. It is costing about 35 million dollars. There are about 1,700 men at work with the latest mine and construction machinery. There are large reserves of copper and the milling of copper concentrates will commence some time this year.

At the foot of Needle and Copper Mountain, which only two years ago was dense forest, containing wild life of every description, a new town is being built. It is called Murdochville after the President of Noranda, James Y. Murdoch. The houses of the new town are modern in every detail. There are schools, a hospital, and a recreational centre; shops; a temporary Church building and various other facilities are on the way. The town was incorporated in September last, with a Mayor and four Aldermen. Last June about 60 houses were completed, and since then other units have been finished, and 120 families are now occupying the attractive dwellings.

Rough roads wind up the mountain. Tunnels, which miners call adits, have been driven into its heart to reach the ore. At the shaft bottom there will be the crushing chambers, where giant ore crushers will pound 3,500 tons each every day. It was indeed a thrilling experience for the minister of the Gaspé-Cap Aux OS pastoral charge, Rev. Frank S. Cant, together with Rev. J. E. Munsan of Campbellton, N.B., and Rev. W. J. King, to have these things pointed out while visiting the United Church congregation in Murdochville.

The United Church first held services in Murdochville during November 1952. Since then the work has steadily increased. There is a Sunday School, Ladies' Aid, and Men's Association. About 120 people, including children, are now under the pastoral oversight of the United Church. A temporary building, provided by the Gaspé Copper Mines, is used for services. Murdochville is part of the far-flung Gaspé-Cap Aux OS pastoral charge, which stretches from the mouth of the St. Lawrence along Gaspé Bay, then west through the village of Gaspé to Murdochville.

The new copper mining developments are affecting the entire area of Gaspésia, including the work of the Churches. Economically the people are better off. This oldest part of Canada is a difficult place to live in, the ever present forest, the rugged mountains, the relentless sea, the soil heavy with rock, make it no easy matter for the inhabitants to make a living. The people of the United Church at Grande Greve, Rose Bridge and Cap Aux OS are farmers and fishermen; in Gaspé Village, shopkeepers and clerks. Now comes Murdochville with copper mines and construction workers. What a change has taken place, what new developments have come with copper, oil, and zinc! The Gaspé is changing, is opening up. What an opportunity for the United Church in this rapidly expanding area!

Church on the Gaspé Coast

Dear Sir,—An article under the above title appeared in the Jan. 1st, 1954, issue of **The Observer**, written by Rev. T. T. Faichney, D.D., of Galt, Ont. In this article he says that "From Matapedia to Gaspé there are three Anglican Churches and one Presbyterian." May I be given the privilege to say that Dr. Faichney has been misinformed.

The only Church he seems to be acquainted with is St. Andrew's United Church of New Richmond, in Bonaventure County.

In 1904, while I was travelling missionary between Rimouski and New Carlisle—two hundred miles in length—it was my appreciated privilege to officiate and preach in St. Andrew's Church at an Anglican service (fifty years ago) through the great kindness and courtesy of the Rev. McCurdy, the minister then in charge.

May I say that instead of there being three Anglican Churches between Matapedia and Gaspé, as Dr. Faichney says, there are actually nineteen well-built and well-kept Anglican Churches on what is known as the Gaspé Coast. Between the years 1902 and 1945 it has been my privilege from time to time to visit and preach in 18 of these Churches.

In 1902, as a Lay Reader I was sent down to fill a vacancy created by the sudden death of the Rev. Wm. Gore Lyster, who had ministered on the Gaspé Coast for some thirty-five years or more.

According to the latest statistics at hand for 1952, there are 3,789 Anglicans, or an average of 200 souls per congregation, and 1,763 communicants.

Rev. Canon Ernest R. Roy.
Vancouver, B.C.

Church in Sydney

Sydney Presbytery. The annual meeting of this Presbytery with candidates for the ministry is an important feature in the Church life of this area. This year, as usual, the meeting was held in Trinity United Church, Sydney, under the chairmanship of the Rev. C. C. Walls. The Rev. N. S. MacDonald, Convener of the Committee on Colleges and Students, introduced to the Presbytery eight of the fourteen students from this Presbytery, and called upon Rev. T. G. Head to address them. Mr. Head made some observations on the life and work of a preacher.

The students were also guests of Presbytery at a luncheon prepared by the ladies of Trinity Church.

The absence of the Rev. J. D. Archibald from the meeting was regretted by all the members; a resolution expressing the joy of Presbytery at the good news of a successful operation undergone by Mrs. Archibald was unanimously approved, as was a resolution recording Presbytery's appreciation of the great ability, clear vision, unfailing devotion to duty, and the statesmanlike leadership which the late Dr. Gordon Sisco gave to the life and work of The United Church of Canada.

Just before we adjourned, we were saddened to learn of the unexpected death of Mr. Roland MacLeod, brother of Rev. Allister MacLeod.

The Industrial Relations Committee reported on a very stimulating meeting which had been held in Knox Hall between members of Presbytery and leaders in both management and Trade Union fields. Further studies have been planned to consider the whole relationship of the Church to industrial life. T. G. H.

Photo by Ed Martin

Mr. and Mrs. G. Allan Connor (he formerly of Wesley Church, Galt, Ont.), who are leaving in February for India as Agricultural missionaries, were honoured recently at a Farewell Service in Wesley Church, Galt, Ont., Rev. L. R. Ballantyne, minister. Both spoke, after which they were presented with four lovely pieces of luggage. The Connors will be Wesley Church's representatives on the Mission Field.

The Seventy Angolares

A Gift from An African Woman

KATE RUTHERFORD
Bela Vista, Angola

In June of last year I received the following letter from a graduate of Means School in the class of 1930, the year I spent over there in language study:

My Dear Teacher: Greetings to you. We are well. In 1948 and 1949 I was not well and could do nothing to fulfil my desire to work. I just sat in one place like a picture. I gave up all hope of ever being like a real person again.

One day I said to myself, if I could just do something again, such as making baskets, I would give all of the first basket to the Lord.

Now our Master was good to me and I am well again. This year I made a basket which I sold for 70 angolares. I am sending this money to you today. Keep it until someone is in trouble, perhaps a sick woman, and help her out with my gift.

That is all I have to write about today. Goodbye.

Your pupil,
Alda Nassingui.

Twelve days later I had a request for help for a poor woman whose house had been burned. In arranging something to send out I took 50 angolares from Alda's money and we spent that along with other money to help the one in trouble.

When I wrote to tell Alda what had been done with a part of her money, she wrote back saying, It is true that troubles never end, and there are many different kinds of trouble. I am very glad and grateful that my little gift has so soon found a way to help someone in difficulty.

Today I wrote her again to tell her that the rest of her gift was spent one day in the dry season down in the Ganguela country. The local pastor and I heard a very sad story in one of the villages we visited. We went to a nearby trader's store and spent Alda's money and some more to outfit a woman and her little family. Her first husband had died leaving her with small children, and putting her under the protection of the catechist of the village, for his own family was not a Christian one, and he wanted his children brought up under Christian influence. She had married again, and her second husband had died, leaving her with a small baby. The catechist, who already had a large family of his own to feed and clothe, had under his care, besides this woman and her family, another woman whose husband had gone off to the mines and had not returned. The Good Samaritan is a story easily understood amongst the Ovimbundu.

At the ceremony for beginning the seeding season this year here at the mission, we took up a collection for all of those poor folk. Two of the local women helped me choose what would be suitable to send to help them. The girl teachers of the Home Economics School made dresses and underwear for the girls and the baby. We bought sweaters for the boys, and one of the men here, who is a good tailor, made, in his spare time, trousers for the little boys. A heavy blanket completed the gifts.

Dr. Gilchrist and Dr. Knight went this week to visit the Cavango Leper Camp down in that area, and they carried with them the parcel containing all of these things. The teacher there was to see that it reaches its destination in time for Christmas. Those of you who have seen "The King's Man" and the gay dancing of the little Frederico when he donned his first shirt and trousers, can imagine the dance and song when these folk receive the gifts of love from those who share with them their gifts from the good God who loves us all.

Rev. E. Crossley Hunter, D.D., Trinity Church, Toronto, Ont., will broadcast over the Dominion Network of the CBC on Sunday, February 28th, 4.30-5.00 p.m., E.S.T.

Induction

Inducted as minister of Maxville United Church, Glengarry Presbytery, following 20 years' service at Carleton Place, **Rev. D. C. Munroe** was welcomed by many visitors and friends at the induction service. Rev. A. W. Seaton, Presbytery chairman, conducted and inducted, assisted by Rev. H. V. Ellison, Rev. P. C. Lewis, Rev. G. W. Irvine, Rev. B. Mallalieu and Rev. J. J. E. Brownlee. Good wishes were conveyed in a letter from the former minister, Rev. J. H. Hamilton, now assistant minister at Dominion Church, Ottawa, Ontario. At the refreshment hour, greetings were extended from St. Andrew's Presbyterian Church, Maxville, to minister and congregation, by the Rev. MacLean Bell, D.D., minister. J. R. M.

The Doorbell Rang

A Study in Black and White

R. J. FRASER, Ottawa, Ont.

"If I were born in a stable would that make me a horse?"

Two African Moslem friends were having dinner with us, and in the course of the conversation Abu had expressed his puzzled amazement, asking, "What do you mean by saying you 'became a Christian'? Weren't you always one? This is a Christian country —yours a Christian home. You were brought up in a Christian Church!"

A letter had come from one who signed himself "Your African son, John," from Ibadan, Nigeria, —Dr. John Karefa-Smart, African prince and scion of the ruling house of half a million tribesmen, a sponsored protégé of the Duke of Windsor, and who at times had been our house guest when studying medicine at McGill. John, a stout Christian, had written that his Mohammedan cousin, Abu Magba Kamara, Hon. General Secretary of the Sierra Leone Ex-Servicemen, would look us up when attending the world convention of the British Empire Service League in Ottawa. And so Abu, and a compatriot, Ishola Bucknor, a government engineer from Yaba as the Nigerian delegate, were seated at our table.

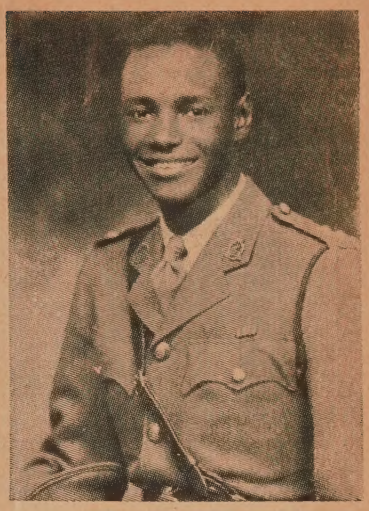
This was their first and only contact with a Canadian or American home, and they curiously explored it from cellar to attic. They were lonely, too, and spoke of their families—their children —somewhat wistfully, especially when they announced that this very day the English pound had been devaluated and they would not have enough sterling funds to see them home and permit of buying Canadian gifts for their wives and kiddies.

Then the talk switched to "higher things." After all, these were two of those people of distant lands for whose conversion to the Christian faith the Church pours out its gold and sends her emissaries across the world—and God had dropped them in our lap.

"You're a Christian?" my wife asked of Ishola.

"O, yes—a Baptist—two generations ago—the product of American missionaries."

She turned, enquiringly, to Abu. "No, I'm Mohammedan," he replied. "My wife is Christian, though—Roman Catholic. I tried to convert her back to my religion —but I'm no longer doing so." It was then that my wife's remark, to illustrate a point — "When I became a Christian"—drew forth his exclamation, and my somewhat irreverent interjection, and quickly grew into a plea to be told more, and set the conversation for the evening. All are not called to foreign mission fields, but the field may be brought to our very threshold, to find ourselves missionaries on our doorsteps, and, as in this seemingly idle facetious remark, God can give a lead, for a redemptive discussion, with the promise that, "my word . . . shall not return unto me void" — if we have the sensitivity and the courage to echo it.



Dr. John Karefa-Smart.

On a foundation of scriptural truths, buttressed with personal illustrative anecdotes, we built the case for the Christian faith. Our answer to argument was not counter-argument, but witness— "This one thing I do know." Ishola, the Nigerian, to our delighted surprise, displayed unexpected musical prowess at the piano, from classical airs to a succession of well-known hymns. I watched Abu — he was fixedly gazing at a picture on the piano. On the spur of the moment I drew from between the covers of a book a photo of his princely cousin, John. He took it, studied it a moment, and handing it back, said, "A perfect Christian gentleman." Then he turned back to the picture on the piano. At that point Ishola leafed a page of the hymnal and played "When I Survey the Wondrous Cross" — that central fact and focus of Christianity that is denied by Islam — and we watched the Mohammedan's lips move, his eyes holding a suspicion of tears, as he followed the words through to their moving climax, "Love so amazing, so divine, shall have my soul, my life, my all."

We drove our African guests back to the Chateau Laurier, their convention hotel. As these two coal-black gentlemen bade us good-bye there, we encountered what was perhaps the most amazed spectator of part of this dramatic vignette of life — the gold-braided commissionaire who opened the door. For, as Abu strode into the lobby, he was clutching in his hand, for all the world to see, a picture of Sallman's "Head of Christ," which, at my wife's suggestion, he was taking home as his Canadian souvenir.

YOUNG ADULTS and COUPLES' CLUBS

The Christian and Labour

Can I Be a Christian and Belong to a Labour Union?

FRED M. YOUNG

The question might better be: "Can I be a Christian worker and not belong to a Union?" The union is the industrial worker's economic organization, just as the Canadian Manufacturers' Association is that of the industrialist, or the Farm Federation is of the farmer. Teachers, doctors, lawyers, mine owners, and others are organized in a similar way. In a democracy it's a normal and desirable pattern.

Jesus put human personality above material wealth. He condemned those who put the getting of riches ahead of the service of man. He was concerned with justice for the oppressed and with making material wealth serve the needs of humanity. When He told the rich young ruler to give his goods to the poor, He wasn't demanding an act of charity. He was asking him to do an act of justice—the restoration of what he had taken from the people he exploited.

There have always been those who sacrificed their fellow men in the mad scramble for wealth and power. They regard labour as mere pawns to be used mercilessly and then discarded. They try to persuade us that when labour acts to secure justice it's robbing the rest of society. They were responsible for the awful conditions in Britain out of which the trade Union movement grew over a century ago. There, little children were worked in the mines and mills for sixteen hours a day and more. They were whipped cruelly if they fell asleep over their machines. Men and women were forced to work long hours for inhumanly low pay in mills without the slightest safeguards for life and health. They were herded into sordid slums and slowly starved through periods of unemployment. This, while the owners of industry were building fortunes such as had never been known before. During these years the British worker came slowly to the realization that only he himself could better his lot. He could secure justice for himself and his children only through uniting with his fellow workers to demand a fairer share of the wealth he was creating, and to eliminate the awful conditions under which he and his wife and children had to work. It was a bitter struggle. Men were shot, blacklisted, imprisoned and deported. The whole power of government, controlled as it was by the owners, was mobilized to crush the growing movement. In bitter desperation, workers went out on strike and stayed out for long periods. Strikes for working men are always serious, and they use them only as a last resort. When they strike, men impose suffering on themselves first of all. They go without their wages and endure voluntary privation in order to win justice. And the early strikes meant sheer starvation for the men and their families. But gradually the British workers built their unions and won better conditions in the mills and in the mines. They secured, too, a larger share of the national income, not only for themselves, but also for all workers of the land. Their strikes and demonstrations also prodded the conscience of the nation until child labour was abolished along with many other inhuman practices. Many of the Union leaders were Methodist lay preachers, and much of the inspiration of the movement came from the Wesleyan crusade.

Since then the trade union movement has spread to nearly all industrialized nations of the world. But the struggle is far from won. Just as unscrupulous employers fought every single gain of the workers—and still do even in Canada — so they would destroy many of them if a strong organization did not exist to protect and extend them. Exploitation still exists here and around the world. Typical of what some Canadian employers would do without union safeguards is seen in Nicaragua where a Canadian Company is paying miners 74 cents a day, while shareholders in the Company have received between 1940 and 1951, $278 for each $4 invested.

The Trade Union movement has its faults, as has every other organization. But it is a part of the great human struggle for justice. It is part of man's attempt to put human values above material ones. It is a vital segment of the struggle to build a new kind of civilization where production will be for the filling of human need and not to pile up fortunes for a favoured few. Because this is so, the industrial worker who is a Christian must belong to his union and must do his part to make it properly fulfil its purpose. If he feels that there is wrong leadership or unwise policy, then he should exert his influence to change it. The Trade Union is one of democracy's great instruments for building a society where justice and brotherhood are reality. The Christian worker has an obligation to see that that instrument, forged at such great cost in human life and human suffering, is properly used to build the kind of future which will mean freedom and abundance to all mankind.

Mr. and Mrs. Bert Wood, who have recently accepted responsibility for gathering material for the Young Adult and Couples' Club Page of THE OBSERVER, have had wide experience in youth work and in adult work, both in local Churches and on National Committees. They have lived in Toronto, Owen Sound, and now in Guelph, and have given leadership in the Young Adult and Couples' Club Movement since its beginning in our Church.

Photo by John Steele, Toronto

Rev. Fred Young, Toronto, Political Action Representative of the United Steel Workers of America.

Send materials for Young Adult and Couples' Club Page to Mr. and Mrs. Bert Wood, 10 Oakwood Ave., Guelph, Ont.

Rallies! Rallies!

From the Atlantic to the Pacific, everybody is doing it! It may not be the covered-wagon days, but still they come from far places, over snow-covered roads, and through winter storms to the meeting-place. Young Adults have come to realize the advantage of sharing experiences, pooling knowledge, and forming one vast circle of friendship. The **Young Adult Hand Book** has come to be the official organ for the majority of these rallies, and on it along with the reports of the last National Conference at Five Oaks, the discussions have been based. We give you news of a few of these rallies.

British Columbia Young Adult Rally was held at First United Church, Gore and Hastings, Vancouver. Six Vancouver groups were represented, and the rally began with supper at 6.30. The theme speaker was Miss Eunice Peters, former missionary to China, now W.M.S. worker at the Chinese Mission, Victoria, B.C., who spoke to the group on "The Cancer of Communism." Sing-song and Devotional periods were held, and the discussion period was based on the report of the National Conference held at Five Oaks this past summer.

Brantford Young Adult Rally was held in Colborne St. United Church, with an attendance of 150. This was an evening meeting and the theme speaker was Rev. Frank Fidler, whose subject was "The Church Amid the Rubble of Berlin." Devotional period was held, but the outstanding part of this rally was the effect of Mr. Fidler's address. Immediately the group decided to make some concrete contribution to the East German Pastors' Fund and a collection of $18 was taken for this purpose. That is making your good intentions become realities! There were also six ways suggested in which the Canadian

(*Continued on page* 22)

Detours

Out our way the road into town has been under repair for some time. As the days accumulate, the make-shift by-pass becomes more familiar; our car wheels seem to find the ruts easily now.

That may be what moved my travelling companion to remark, "It doesn't take long for the detour to feel like the right road."

That's the trouble with detours. Too soon they begin to feel like the right road.

They get hard-surfaced from constant use. Haven't we been told often enough that the road to hell is paved?

The road to hell is a detour. A man setting out for a city that hath foundations, his mind and heart set on it, will join his voice to that other in the wilderness that cried, make straight a highway for our God.

But what man of our pilgrimage has not at some time or other, by chance or by choice, found himself rutted in a spiritual detour? Let him who is without sin among us erect the first sign post.

Who can say he has never erred, never misread the road map of moral conduct, or has never miscalculated distance and gone too far, only to find that he has betrayed himself into a far-reaching detour?

If such there be to deny his humanity, we say with Paul, the truth is not in him.

The word of the prophet Isaiah on spiritual detours is inclusive and universal, "All . . . have gone astray, we have turned every one to his own way."

Then the point of the matter becomes a turning-point. Spiritual integrity is involved. Error must be admitted before it may be righted. Change of direction, in the richer language of the Bible, becomes repentance. It is the will to get back on the highway that counts. It is the resolve to turn right that matters.

"If a man finds that in his way through life he is on the wrong road," observes Charles Kingsley, "the road which leads to shame, and sorrow, and death, and hell, why will he confess that he is on a wrong road, and say that he is very sorry, that he is going wrong, and yet go on, and persevere on the wrong path? As long as he keeps on the road which leads to ruin, he has not changed his mind nor repented at all. He may find the road unpleasant, full of thorns and briars, and pitfalls; but all the misery which it gives to a man is only useless remorse, unless he fairly repents, and turns out of that road into the path which leads to life."

The apostle knew the psychology of the spiritual detour. He knew a man didn't get back onto the highway just by being sorry he was on the wrong road. To the wayfarers of Corinth, Paul wrote "I rejoice, not that ye were made sorry, but that ye sorrowed unto repentance." I am glad, he is saying, I am glad you were sad enough to do something about it.

Here now is the glory of it, this turning with all one's heart, perchance with weeping, even mourning: the penitent finds God waiting for him, not as some master geographer with a sneer of superiority but as a loving parent waits, with a heart full of generosity and joy.

A bereaved mother once dreamt that an angel appeared to her, asking which five minutes of life she would live again with her brilliant soldier son killed in action.

"If I could have him back for just five minutes, I would not want him as a soldier on the field of battle nor as a brilliant scholar. I would want him back as a little boy on a day he disobeyed me. Hot and angry and rebellious because of my scolding, he ran into the garden. In a little while he came back and threw himself into my arms and said he was sorry. I can still feel his tiny arms around my neck and see his hot face. He looked so small and so miserable —and so precious. If I could have him back again, I would want him as that dear little penitent boy."

Even so, there shall be such joy in heaven over one sinner that repenteth.

A Prayer for Light and Guidance

ETERNAL GOD, for whom no dawn arises, and no evening sets, we look for thee to lift up thy countenance upon us and show us light.

O thou that bringest deliverance to the captives and songs in the night! scatter our faithless cares to the winds. Humble our self-will beneath the cross. Speak to our conscience with no veil between, till we are wholly at one with thee.

Clear, O Lord, our inward vision, that we may see through the false shows of life, and be kept quiet and true by thy great realities.

Reveal to the young, thou Supreme Inspirer, what it is to live this great life of opportunity; and fill them with the pure and undefiled religion which will keep them unspotted from the world. And in the hearts of the elders, let not the fires die or their work linger, till they are overtaken by the fading light and lengthening shadows of their set time.

Knowing nothing of the morrow, may we rejoice to be faithful today; gladly accepting the humblest task that waits for us by thy will, and shines with the holy light of thine approval.—James Martineau.

DEVOTIONS

Photograph courtesy Cathedral Films

"As God's prisoner, then, I beg you to live lives worthy of your high calling. Accept life with humility and patience, making allowances for each other because you love each other. Make it your aim to be at one in the spirit, you will inevitably be at peace with one another. You all belong to one Body, of which there is one Spirit, just as you all experienced one calling to one hope. There is one Lord, one faith, one baptism, one God, one Father of us all, Who is the One over all, the One working through all, and the One living in all."—*Paul to the Ephesians as translated by J. B. Phillips.*

My Ways Are Not Thy Ways

George Washington Carver, who achieved scientific wonders with the humble peanut, used to tell this story about himself:

He asked God, "God, tell me the mystery of the universe."

And God answered, "The knowledge of that mystery is reserved for Me alone."

Then Dr. Carver asked, "God, tell me the mystery of the peanut."

God said, "Now, that is more nearly your size, George, and I will reveal it to you." And so God did.

Supply Unlimited

Pitch Lake on the Island of Trinidad seems to be an inexhaustible supply of asphalt in what apparently was a former crater. Men dig the asphalt, load it on cars which are drawn by cable to a refinery near the edge of the lake.

The wonder of Pitch Lake is its similarity to the never-empty pitcher of ancient fable. Let five or six feet of asphalt be removed, within three days the excavation fills to its original level.

This has been going on for more than sixty years, and there seems to be just as much asphalt in Pitch Lake now as when it was first discovered. Though many thousands of ship loads of asphalt have gone into the highways of the world, the supply is not diminished.

So with God's love and mercy. It is inexhaustible and unlimited. However much of it we accept and use, there is just as much as before.

I will extol thee, my God, O King;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the Lord and greatly to be praised;
And his greatness is unsearchable.
One generation shall praise thy works to another,
And shall declare thy mighty acts.
I will speak of the glorious honour of thy majesty,
And of thy wondrous works.
And men shall speak of the might of thy terrible acts:
And I will declare thy greatness.

They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
The Lord is gracious, and full of compassion;
Slow to anger, and of great mercy.
The Lord is good to all:
And his tender mercies are over all his works.
All thy works shall praise thee, O Lord;
And thy saints shall bless thee.

Peter Gordon White

As I See It

John Christie Holland, Negro Minister, Man of the Year

ROMAN COLLAR

Hamilton, Ontario, has done itself proud! The other night at the annual Advertising and Sales Club civic dinner, at which there would be some seven hundred guests present, it elected, through the nomination of a committee selected from all branches of the city's life, the **Rev. John Holland** as the **"Man of the Year"** for 1953.

This was no fluke election. It was, actually I am sure, the deliberate choice of 100 per cent. of that city's people. (If there were any opposed, they wouldn't matter.) Besides, from far and near, from high and low, from learned and unlearned, from rich and poor, strong and weak, there have been the heartiest of Amens. Said Mayor Lloyd D. Jackson, who pinned the medal on Mr. Holland, "I like this selection. This city owes a great deal to Mr. Holland, who has worked so long to protect, develop, and establish his own race here."

John Holland was born in Hamilton, a few doors from Stewart Memorial Church, of which he is the beloved pastor. He is rather proud of the fact that he sold papers on the city streets, at that time, some sixty years ago, a rather hazardous occupation. He says now with a smile, "In those days a coloured boy had either to be a good fighter or a good runner, and I was pretty good at both." He added, "Even so, I got licked and bad, but I always figured I learned something." That's John Holland—he is always learning something. Every experience helpfully contributes to his total make-up.

It's a big jump from being the son of a slave to "the most distinguished citizen of the year!" But he made it, and was the most surprised man in Canada when he heard of the choice. In fact, he almost choked with emotion when he rose to receive the award. No humbler man walks Hamilton's streets, and from his humility, that low sweet root, all heavenly virtues shoot, as Thomas Moore wrote.

Railway service claimed "John" for years. He could be seen almost daily at one of the local stations acting as porter. He rose to be head porter and private car attendant. His Church, then a congregation of the African Methodist Episcopal Church, was ministered to by Rev. C. A. Stewart, a Yale graduate, I think he told me. This Mr. Stewart, too, was a credit to his race, and, had he lived, might have done great things for the city. A comparatively young man, he died in depression years. Times were hard; "John" took over, kept his job on the railway, and acted as pastor without salary. He enlisted the help of the various clubs in the city, and since then the clubs have not lost interest, and the Church thrives. From the Church have gone men who have made a name for themselves in the pulpit and on the platform. To mention but two — the late Bishop J. Albert Johnson, New York, and William Holland, a brother of the minister, who was one of the original Jubilee singers. It was in the railway station, where he served so well, that I learned most of these facts.

Race Prejudice

I had another reason for "writing up" John Holland. It came out in the Mayor's address at the luncheon. Said the Mayor when presenting the award: "I hope . . . that it is made known outside Canada that we do not stand for anything in the nature of racial intolerance. . . ."

This journal from time to time has taken a strong stand, and rightly, in this matter. It cannot be too often said that you cannot be Christian and racially intolerant. And so when a city like Hamilton pronounces so markedly, other communities, far beyond its confines, cannot ignore the lesson, which was not, we can be assured, done for ostentation.

It is like threshing old straw to say that here and there both in the U.S.A. and in Canada this evil thing raises its ugly head, and, in the former country, is of too frequent occurrence for complacency. Dr. Ralph Bunche, a Nobel Prize winner, I read, was being honoured at a dinner in Oslo. At his left was seated the wife of a high United States official in Norway at the time.

This woman turned the conversation to Negroes for some inexplicable reason. She said they were sub-human, idiotic, and should be deported to Africa. In vain Dr. Bunche tried to change the subject. Finally, the woman said, "You wouldn't want your daughter to marry a Negro, would you?"

Dr. Bunche replied, "I'd be happy if both my daughters married Negroes. Though I am light-skinned, I am a Negro, and so is my wife.

"Perhaps you don't read the papers," Dr. Bunche continued. "I am Ralph Bunche, and have just received the Nobel Peace Award. This dinner is in my honour, and you are sitting right next to a nigger!"

The story ends: The woman screamed and fled. Really, I hope it didn't end there; frankly, it ought not to end there! I hope the woman by this time has repented and experienced a change of heart. Nothing, really, but a change of heart will change the problem.

A Responsibility

The Christian Church has a tremendous responsibility here. It has a clear word of God to apply to the situation, and it should be applied wherever the difficulty exists. The passages are not difficult to find. Again and again I have been told that I know nothing about "niggers in the South," what they do, and what they don't do. But I know that if I were treated as some of these Negroes are reported to have been treated by the whites, I would be, I'm almost certain, but for God's grace, a "problem," too! Everyone has heard of Robeson, the great Negro singer, heard about his trips to Russia, about his "Commy" leanings, but has everyone heard about the harsh treatment the whites meted out to him when he was a youngster, about his hungers, etc.? A friend of Robeson said to me lately that the singer has never forgotten those bitter, sad days. I know the arguments about not letting such things "get" us, drive us to Communism, to other extremes, but we have to face the fact that they do, and are still doing it.

It seems that it is time the Church here and in the U.S.A. stopped playing around with this question. Resolutions are not enough. The spirit of Jesus must get down to the pews, to the last man and woman in them. Christ knew no Iron Curtain of Colour. Here is an illustration, inadequate as it is, it gives a hint to all of us. A woman from Texas writes:

As I walked along one of our busy streets I saw a blind beggar. The hand that held the cup was dark, for he was of another race.

"There are many of his colour in our city," I thought, "let them help each other." And I passed him by.

Turning a corner, I came across a lame beggar of my own race. Few paused to help, and he sat on the ground ignored by the restless crowd.

Ahead of me, an old woman dressed in tatters slowly shuffled along. She paused and fumbled in her well-worn purse. Then a coin jingled in the cup.

Looking, I saw that **it fell from a hand that was dark.** She was of another race!

"You are a fine Christian gentleman," said Mayor Jackson to the Rev. John Holland. And neither man at the moment knew that the colour of the other differed from his own! Doesn't the New Testament say somewhere: Ye are neither black nor white . . . ye are ONE in Christ Jesus?

If it does, then it is time for a spiritual house-cleaning!

MUSIC

FREDERICK J. HORWOOD

Let Us Sing

In this age of specialization nothing surprises us. We are not astonished by the breaking of the sound barrier, dreams of space ships, flying saucers and interplanetary communication. Television programmes with real people in action are rapidly becoming commonplace entertainment. High fidelity reproduction of a symphony makes a pleasing background for dinner, and is taken for granted in many places. Business men cross the ocean in a few hours, and the globe-trotter hops from one capital to another in a casual manner beyond the wildest dreams of Jules Verne. This is the modern age, and it is not considered exhilarating to talk about the past.

There was a time when there were tiny crystal sets in radio that squeaked and sputtered and faded away, but on occasion we could hear a good programme for a few minutes. We also had movies, good concerts, dramatic productions, operas, excellent choirs, and fine Church services: all of these without a public address system, too. Time was when the preacher's voice could be heard in the remote corner of the back gallery, without shouting, because he had been trained in voice production. He directed his speech to the deaf man in the nineteenth pew. Sometimes there were sing-songs before an evening service, and often there were a dozen singing groups afterwards in as many homes, just because people loved to sing. There was something satisfying about standing around a piano or a parlour organ and joining in hymns that everyone knew. Perhaps the vocal results were not up to the standard of a festival of praise, but everyone enjoyed making their own music. Some of the hymns had imitative chorus parts, where a tenor or bass was expected to delay his line, to enter later in fugal style, so that on occasion there was bound to be something ludicrous when the last line overlapped like this, "And take the pil-, and take the pil-, and take the pilgrim home"; or "Stir up this stu-, stir up this stu-, stir up this stupid heart"; or "In more eggs, in more eggs, in more exalted lays." John Wesley didn't like such atrocities but sometimes had to listen to them.

Now what was the secret of lusty singing? Was there a better musical education available in the schools? By no means, at least not in this country. People lived in an age when they made their own enjoyment and entertained themselves. Nowadays we enjoy being amused by all kinds of entertainers in music, drama and sport. We are passive viewers and listeners. True, the excitement rises to a high pitch sometimes, so that we make holes in the carpet with our heels, or almost fall off the edge of the chair. Conversation is off, or is reduced to monosyllables and signs, because you cannot listen to a symphony or watch a picture and gabble. I wonder sometimes if we

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Why We Lack Ministers

What Can We Do?

H. G. CROZIER, Whitby, Ont.

(A Series of three articles)

III.

Let us approach the problem of the lack of ministers from the standpoint of the student. At the time of his application, the committee of Presbytery asks the usual questions; but let us not deny that if the student has matriculated, his reception by the Presbytery is almost a foregone conclusion. But is this mere formality fair either to the Church or the student. On the other hand if the candidate has failed to matriculate, perhaps failed twice, but has an attractive personality and fine possibilities as far as preaching is concerned, what then is to be done? Usually he will be allowed to take a shorter course, especially if he is not too young, but otherwise he may be condemned to study for another year some subject which will be of no particular value to him in the ministry. The probabilities are that he may give up the struggle as he will at once be loaded with an inferiority complex and in the eyes of the Church people be considered as having an inferior educational standing. This will be a drawback in seeking a charge, as congregations are more than ever guided by the number of letters attached to a minister's name.

This unfair discrimination, in spite of a minister's preaching ability, is a handicap for which the Church is to blame because of its exaltation or glorification of academic standing above the personality and preaching ability of the minister. You cannot blame congregations for thinking as the Church thinks.

If, however, this student ultimately succeeds in passing his matriculation examination, he will have the same trouble all through his Arts course and may be led to find an outlet for his abilities in some other Church; or leave the ministry altogether.

But this is not all that should be said in diagnosing this situation. The truth is that our unwise treatment of aspiring candidates has become so well known to High School students and the general public that many a possible candidate seeing the difficulties to be surmounted shies away without consulting anyone about the matter. We do not hear about these losses, but there is no doubt that they are significant.

Clearly the Church by its mistaken conception of what ought to constitute an efficient standard of ministerial training, is reaping the consequences by being put in the humiliating position of having to beg for more ministers, something of which we ought to be ashamed. So true are the words, "Pride goeth before destruction and a haughty spirit before a fall." Let us not forget that events are God's teachers, and that this lack of ministers is such an event.

The writer does not blame any one in particular for this spiritual calamity. We Church members, ministers, educationists, and leaders have unconsciously been influenced by tradition, forgetting the complexity of the new situation, but what is more disturbing and more detrimental to our cause is that we have lost sight of the main objective of the Church, which is to preach the Gospel. In other words, that preaching ought to be the main objective of all ministerial training, which should be focused to that end.

Education and Preaching

The usual reply is that we must have an educated ministry, but if a minister cannot preach because he has not been sufficiently trained to preach, of what value is his education. No one will dispute the necessity of a good education, but if a man is studying for the ministry, what might be a good education for a teacher may not be a good education for a minister. For example, a Bachelor of Arts degree is generally a good preparation for a teacher, but is by no means ideal for a minister, as too many of the subjects have no direct bearing upon the ministry, in view of the many new subjects calling for emphasis in ministerial training.

Furthermore, even educated men do not come to Church to hear intellectual gymnastics in the form of a sermon, but to be spiritually strengthened through the minister's personality in unfolding the Word of God.

What Then Can We Do?

Nothing, unless there is a complete change of mind and heart on the part of the United Church in its ministerial training policy. The harvest was never more plenteous, and the growth of the population means increasing responsibility, but unless there is a remarkable increase in candidates for the ministry we shall fail to overtake our responsibility.

In Britain, 1,734 Churches are using lay preachers, of whom there is a total of 3,008. We are of necessity doing likewise on a smaller scale, and making plans for training more, but at the same time not doing anything to change our traditional policy of ministerial training which is the cause of this tragic situation. But the real fundamental cause behind all other causes lies in our questioning the guidance of the spirit in the case of many a student who would be rendering service in our Church had we not thrown in his way the monkey-wrench of our false conception of ministerial qualifications.

What Shall We Do?

The answer is clear. Let there be more love in our response to a prospective candidate, instead of a cold critical attitude based on what **The Manual** says is the right procedure, for righteousness without mercy will never fill our pulpits, but tend to turn to arrogance, pride, dogmatism and coldness. Love must characterize our dealings with all prospective candidates or we shall ultimately fail to attract any candidates, let alone the type of ministers required for our work.

It is ridiculous to think that every candidate must fit into the standards of **The Manual.** Let us face up to the absolute necessity of planning in such a way that the common denominator in theological training would be preaching efficiency with all studies adjusted to that end. It needs to be said over and over again that the present standards are excluding good men and must be made more inviting with more consideration for the various types of candidates. This does not mean the lowering of educational standards but the adjusting of those standards so as to include every candidate who has the possibility of preaching ability, which if supplemented with six or seven years' training will make an efficient minister. The point is that in the present situation no candidate should be rejected except for very good reasons. If this policy were adopted by the General Council and made widely known, there would be an unprecedented influx of recruits for the ministry.

On the other hand, to hold the cruel dagger of unbending traditional standards over any student's heart is to exercise an unwarranted dominion over him which will drive him and many others out of the Church. God is love, and the Church must love or go to the wall. The secret of the progress of Methodism during and after Wesley's time was not scholarship, as that blight had not arrived. True, Wesley was a great scholar, but he knew enough to choose preachers, not scholars, for his evangelistic campaigns. His preachers were after the feelings of their hearers for these were the motives which would move the will. All Literature, including the Bible, is shot through with emotion.

Naturally, the new training policy, in addition to including in its curriculum the usual theological subjects in almost every theological curriculum, should also include and emphasize the following subjects:

English Literature and all kindred subjects including functional grammar and composition. A thorough knowledge of the Bible. History, ancient and modern, and Church History. Contemporary Philosophy as well as a history of Philosophy. Stenography, Typewriting, Music, Sociology, Marriage education. Psychology and psychiatry. Church architecture, public speaking. Ecumenics, economics, and modern evangelism.

This seems a large order, but if theological training is to include all preparatory training, these subjects could be easily included in a six or seven year course.

People love to hear the Bible quoted, and it has an authority and emotional appeal to the educated as well as to the uneducated which cannot be overlooked. The aim of all ministerial training ought to be the production of evangelists, and this means that our colleges must be evangelical institutions rather than educational centres, from which the students will go out frequently

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WE WANT TO JOIN YOUR CHURCH

"In Absentia"

Among the 18 new members received into Grace United Church, Vancouver, B.C., by Rev. T. D. Barnett and his Session, were a young RCAF man and his wife stationed in the Far North, two thousand miles from the Pacific Coast. The story of their joining the Church is an interesting one. A few weeks ago this young couple expressed to their Padre their desire to become active Church members. And as no membership rolls are kept in connection with the Armed Forces they were asked what Church they desired to join. "Grace United Church, Vancouver," was their answer.

On receiving notification of this request, Mr. Barnett wrote the young couple, and asked them to let him know the story of their decision to join the Church, and Grace Church in particular.

"It is with great pleasure that we received our United Church of Canada Membership Certificates, also your kind letter of congratulations," they replied. "You may wonder why we chose to have our names put on the Grace Church rolls. Well, to be honest, we were not Church attenders while in Vancouver, but like so many others, we chose to go to Church on Easter Sunday and Christmas, and this we did at your Church. However, since coming to ..... over two years ago, we have come to know the great need of God in our everyday lives, and know that this can be attained only by daily devotion, and fellowship with our Christian neighbours in our Chapel which we attend each Sunday. It is our desire to be posted back to Vancouver about next June, but in the meantime it is our hope to be able to help out, in some small way, the Church of our choice. We wondered if we could be supplied with 'Church Envelopes'."

At the reception service in Grace Church, the minister based his talk to the new members on the letter from this young couple.

PARENTS and TEACHERS

MARGARET G. WILSON

Learning Through Experiences

In teaching little children, adults frequently feel they must talk down to them in order to be understood. And yet one has but to listen to little children in their play to hear their grown-up vocabulary and watch their understanding of things they have seen and experienced. Their vocabulary is sometimes amazingly mature. Real experiences become enriched play experiences, which may be lived and re-lived again and again. It is very understandable then that things which a child experiences can really be of great educational and spiritual value.

Not long ago, Kathy, a little five-year-old, had a tonsilectomy. About a month later she donned her painting smock in kindergarten all ready for painting, when she suddenly changed her mind and went to the playhouse. Calling over three other children, she asked if they wanted to play hospital. It met with approval. She was the doctor and another child was designated as Nurse Helen, while the others were mothers.

Without hesitating, a doll's sheet was placed over the ironing board and it became "the operating table." Then, picking up a doll she said, "I'll take your baby up to surgery." After laying the doll on the ironing board and covering it with another doll's sheet, she shook an empty perfume bottle into the doll's wash-basin and said, "I'm filling the mask with ether 'cause the baby has to have an anaesthetic." The basin was turned upside down over the doll's face. She waited a few moments and said, "Nurse Helen, pick up the tonsils. I'll put this baby in her own little bed, and you carry the next baby up to surgery."

This was repeated over and over for several days. In an amazingly short time the children were all using surgery, tonsils, appendix, anaesthetics, ether masks, and other vocabularly usually confined within the walls of a hospital. None of these children was yet six years of age.

Of course, we don't want children to experience tonsilectomies or appendectomies, but this illustration does show how children learn through experiences. What a time the teacher would have had to teach this vocabulary to the children of her class, and what would the children possibly have gained without at least one of them having had the experience.

We know this is all true. So many of the lessons we attempt to teach them they only hear. That is the reason they don't understand or remember them. We don't make them live.

Providing teaching experiences usually involves more work for the teacher, but she has then the satisfaction of knowing the lesson was understood by most of the children, at least.

There are so many ways to make lessons living experiences. Once a year, on a Sunday for infant baptism, why not let the children in the Mission Band or the youngest children of the Sunday School supply the flowers for the pulpit. All the children could then sit together with the leader, at least until after baptism. What a thrill the children would have in feeling they had a very definite part in that Church service.

Sometimes why not use a flannel-board to illustrate your lesson. Should it be a lesson on missions, the children would see the children of another land before their eyes and could even call them by name. They would see the strange vegetation, the homes of the people, and the pets or wild animals of that particular area. Nothing is left to their imagination. They see everything before their very eyes, and the people and their customs and needs become very real.

Last Spring a group of children heard a missionary talk in their Sunday School. During the talk, she mentioned the fact that the weather was very cold where she lived and the children were often cold. She said the previous winter they received mittens for the children in her school, but there were only enough for the girls, and the boys so often had to rub their hands or shake them or clap them together, even in the classroom, to keep warm.

Well those children, under the leadership of a teacher, began asking for mittens. They asked Mothers, Aunts, Grandmothers, and friends, so by Fall they had one hundred and sixty-five pairs of hand-knit mittens for the little boys of that school in Korea.

Those children have now a real interest in Korea and the mission work there. It was a lesson they will always remember.

We do not need to talk down to children. Give them experiences, teach and let them see the things about which you are teaching. As they learn through these experiences, they will grow not only in vocabulary but in their understanding of others and in their own emotional and spiritual development.

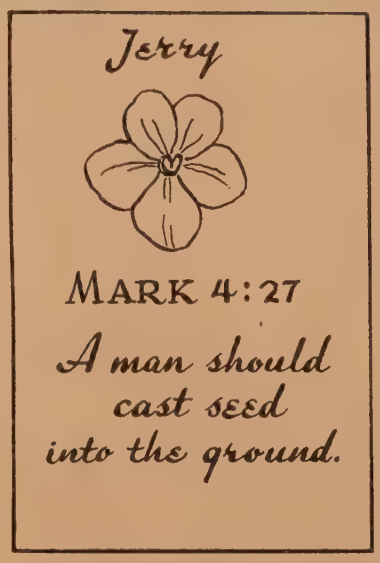
Coronation Gift Book for Boys and Girls

By Malcolm Saville. (Toronto: Ambassador Books Ltd.) $1.95.

It has been stated that this book is "for boys and girls," yet, in the opinion of this reviewer, it would prove a valuable addition to any library. In clear, well turned sentences, that are neither too simple nor too involved, the author tells the history, the procedure, and the significance of the Coronation ceremonies. It begins by stating the reason for its existence at all, and the very profound sacred ceremony that it really is.

A good portion of the book is devoted to an account of the life and character of our lovely young Queen Elizabeth II. E. L. H.

ATTENDANCE CHART FOR MARCH



DIRECTIONS

As our thoughts turn to spring and we begin to think in terms of birds and gardens and outdoor activities, it might be nice to encourage the children to have a little garden of their own.

Each Sunday have ready a white card, for each child, on which you have pasted a flower picture, written a little phrase of Scripture, and Scotch-taped a little cellophane container holding a few flower seeds.

Keep these until the end of the month, when each child takes home his flower seeds.

After the container of seeds has been removed, the child can keep his little memory-gem card.

There are many references in the Bible about seed planting, but here are four that may be used:

March 7. A man should cast seed into the ground. Mark 4: 27.

March 14. He that soweth seed is the Son of man. Mark 13: 37.

March 21. And a sower went forth to sow his seed. Some fell on good ground and sprang up and bore fruit. Luke 8: 5 and 8.

March 28. The seed should spring up and grow, he knoweth not how. Mark 4: 27.

Spring is Coming

As seasons come and go, adults anticipate certain changes in Nature. They either look forward to them with pleasure, or perhaps a certain amount of fear and tension.

Young children do not notice these changes. They come about so gradually that children are not aware they are taking place.

However, each season brings with it certain changes in Nature, and children should be told about them and be encouraged to watch for them and talk about them. Have them watch the leaf and flower buds on the trees and the shrubbery. If possible, bring some indoors where all might enjoy the unfolding and opening of the buds together.

This year, instead of asking the children in your class to watch for the first robin, why not ask them to watch for the first spring worms. Perhaps they will spy them before the robins.

All winter the worms have been far underground. Now the frost is coming out of the soil. Rain will soon cover the earth instead of snow, and when that happens worms will be seen on the surface, on driveways and sidewalks. Not many children think about worms, but if you mention them they will be interested enough to watch for them.

Help them feel that we are not the only ones glad to have spring return. There are the worms coming to the surface, the return of the robins, the poor horses who will be so glad to have some juicy, green grass instead of dry hay. There are the cows that must feel stiff from being in the barn all winter. They surely will be glad to see the spring. Then there are the wild animals. Once again the chipmunks and squirrels will be able to chase up and down the trees, and even the old sleepy bear, who must be very hungry, will be happy when he can wander through the wooded mountainside.

So many interesting things take place in the springtime. It makes no difference whether we live in the big city or the wide open country, there are things to watch for in the spring of the year.

And we must not forget to inform children that it is God who brings about the change in seasons. It is God who knows our needs and the needs of the birds and the beasts. And it is through God that our needs and wants are satisfied, and much of it takes place with the spring of the year.

Let us all watch its coming!

(*Handwork on page 26*)

Unveil Plaque at Chesterfield

Honour Minister Who Served Charge 38 Years

Marking the 60th birthday of the W.M.S. in Chesterfield (Ont.) Church, about 200 people were present for the unveiling of a plaque in memory of the 38-year ministry of Rev. W. H. Johnston and his wife. It was Mr. Johnston who was instrumental in organizing the Woman's Missionary Society.

Rev. H. W. Watts dedicated the plaque, and Mr. George Oliver paid tribute to the service of the Johnston family. Three daughters were present: Mrs. Ernest Utting, of Woodstock, who unveiled the plaque, Mrs. Alvin Woods, Galt, and Mrs. Wm. Ferguson, Stratford.

Mrs. J. C. Woolcott gave a history of the W.M.S., Mrs. John H. Stewart read the Memorial Roll, and Mrs. Adam Knox placed flowers.

Guest speaker was Rev. R. Merle Thompson, of Saskatoon. Greetings were read from: Mrs. N. McKillop, President of the Dominion Board of the W.M.S.; Mrs. E. I. Hansuld of the Conference Branch, and Mrs. O. R. Francis, President of Oxford Presbyterial.

The Evening Auxiliary of the W.M.S. served tea following the service.

Courtesy "Ayr News"

Shown above after the unveiling of the Plaque in memory of the 38-year ministry of Rev. W. H. Johnston in the Chesterfield Church are, left to right: Mrs. William R. Stewart, Bright, President of the W.M.S.; the three daughters of Rev. W. H. and Mrs. Johnston, Mrs. Wm. Ferguson, Stratford; Mrs. J. Alvin Woods, Galt; Mrs. Ernest Utting, Woodstock. Mrs. Utting, the eldest daughter, unveiled the Plaque given by the W.M.S. to commemorate their 60th Anniversary.

Coronation Medal

Rev. Peter Kelly, D.D., of Nanaimo, B.C., in recognition of more than forty-two years' work in behalf of his fellow Indians in British Columbia and throughout Canada, received the Coronation Medal at a meeting of the Kiwanis Club in Nanaimo recently. The presentation was made by W. S. Arneil, Indian Commissioner for the Province. He sketched Dr. Kelly's long fight for improved conditions for Indians in Canada, which was so successfully conducted and finally had its crowning triumph in the revised Indian Act of 1951.

Mr. Arneil paid a warm personal tribute to Dr. Kelly on his own behalf as a Federal Government representative whose work brought them both into frequent contact.

Dr. Kelly replied briefly.

Present were Dr. Kelly's two sons, T. Reg. Kelly, Secretary of the Provincial Advisory Committee on Indian Affairs, and Horace Kelly, free lance writer on B.C. and its Indian population.

Rev. Peter Kelly, D.D.

PEOPLE

A Tribute

(We ordinarily refrain from publishing personal tributes to our ministers. We are breaking our rule this time. The following is part of a story written by Victor Laberge, regular columnist in the North Bay (Ont.) "Daily Nugget." In a covering letter, the writer, who is a Roman Catholic, says: "I have enjoyed writing this column about him (Rev. E. S. Stephens, Sturgeon Falls, Ont.) and am deeply gratified that those of my faith have expressed the same feelings." —Editor.)

"There must be something extraordinary in this ordinary clergyman, the way he rallies his flock around him and shepherds them into taking a greater interest in Church activities. He also teaches them civic responsibility, and illustrates his ordinary sermons by extraordinary bits of civic activity.

"On Monday night, January 4th, it became his turn to invoke a Divine Blessing upon the activities of the newly-elected Council. He did it simply; he did it humbly, and I am certain that everyone in the hall felt that his prayer would be heard.

"But it was before he did this that he surprised Council with one of those little touches which have endeared him to those who have grown to know him. The speaker chose to speak in French for a few seconds.

"It wasn't expressed the way Moliere would have said the few words he uttered, nor the way the late Theo Legault, M.P.P. for Nipissing, who was known as the 'Silver voice of parliament,' would have said it either—but it came from the heart!

"His was a heart-warming gesture, a sincere gesture, which made his audience realize why the people at St. Andrew's like him so much. It was an example which many of us could follow."

Rev. A. I. Higgins, minister of MacKay Church, Ottawa, Ontario, was presented with a new Geneva gown recently by the W.A., to mark the eighth anniversary of his induction. Mrs. G. V. Coker, oldest member of the congregation, made the presentation, following an address by the president, Mrs. W. D. Taylor. Mrs. Higgins was presented with flowers.

Rev. V. B. Walls and Mrs. Walls, Blackville, New Brunswick, at the end of 1953 received certificates and medals honouring them with Life Membership in the British Red Cross Society, London, Eng. This was in recognition of their voluntary services during World War II to the British Red Cross Society Branch in Trinidad, for which services they had already received the Distinguished War Service Certificate and Honorary Life Membership in the Branch.

Dr. and Mrs. Walls served in Trinidad for twenty-nine years at Naparima College.

Mr. H. Farrow, who is to be the Lay Supply on the Thomasburg (Ont.) Charge, received the warm appreciation of the people of the Hilton Charge at a recent gathering. He has been a long time and highly esteemed resident of Hilton, and active in the local Sunday School for 26 years, 19 of them as Superintendent. His faith, courage and determination were largely responsible for keeping this organization going in difficult times. He gave leadership in boys' work — Tuxis, Scouts, Tyro. An address was read to him and he was presented with an **Abingdon Bible Commentary.**

On this occasion also, the congregation viewed a set of kodachrome slides supplied by Rev. Ivan Cumming, a student minister on the charge for two years. These were taken on a journey by car to the Cummings new work on the Field Charge.

Voluntary Worker

Now he is a member of the Voluntary Workers' Fellowship!

At a special Youth Service held in Zion United Church, Tupperville, the Session presented Mr. Fred Burns with a Voluntary Workers' Fellowship Pin. (See the enlargement of the VFW pin.) Mr. Burns is among the first Voluntary Workers in the Church to be honoured with Membership in this new Fellowship, and is eligible to receive the pin because of his outstanding leadership and lay work in his Church.

For information concerning the requirements to become a member of this new Fellowship, write the Leadership Education Department of the Board of Christian Education.

The rock on which this lighthouse is stayed with iron bars, is for days at a time completely covered by sea, but the keeper is tuned in on Station VOWR and kept in touch with the world.

Radio—Newfoundland and Labrador

A Missionary Service Station VOWR

H. M. DAWE
St. John's, Newfoundland

It is Sunday afternoon and Newfoundland children have gathered around their radios for the "Tell Us A Story" hour on VOWR, Newfoundland's pioneer broadcasting station, which sent out its first call on July 24th, 1924, from Wesley United Church, St. John's, in a religious service conducted by Rev. J. G. Joyce, to whose vision and enterprise the station owes its existence.

It took faith to put religion over the air in those days when radio was in its infancy, but it was a great experiment for the "Voice of Wesley Radio" has become a means whereby The United Church of Canada is carrying forward a Missionary Service in Newfoundland the value of which cannot readily be put into ordinary language.

During almost thirty years of broadcasting, its voice of prayer and praise has found its way into thousands of Newfoundland homes, Sunday by Sunday and on other occasions in the week, seeking out the lonely and the shut-ins, calling to loggers in their cabins, and to sailors on their ships, and bringing to countless folk whose lives are lived beside the sounding sea the privilege of uniting their hearts in worship and Christian fellowship. "Good night, and God Bless you all," said the minister one evening as he concluded the Church service. A world of meaning was in the response of the lighthouse-keeper on a stormy headland, listening in for the first time, as he fervently replied, "And God Bless you, my son."

In Time of Need

Station VOWR has stood on guard in times of sorrow and great need. During the terrible tidal disaster that devastated the Burin Peninsula in 1929, for example, and, two years later, in connection with the tragedy of the **S.S. Viking's** loss amidst the ice floes of our north-east coast, its voice went out hour after hour and day after day endeavouring to impart information and comfort. Its power has been increased from time to time, and we are pleased to learn that as soon as the necessary installations are made its output is to be doubled again, so that on a new and increased wave length the station will be able to perform an enlarged ministry for those who tune in to its frequency Sunday by Sunday, and for those who wait for its special messages and hospital reports. And who knows what it means to anxious loved ones to hear the familiar voice of the station announcer: "Over the operation and doing well!"

The Church's Committee on Radio has been using the facilities of VOWR since 1950 for its Sunday School of the Air Broadcasts and other supplementary programmes, such as "All Aboard for Adventure," "Radio Edition of the Bible," and recordings in the **Upper Room** series, all of which have been found excellent and greatly appreciated by our youthful listeners; while the C.G.I.T. broadcast put on by the St. John's groups and their leaders has been of real value in making the Church's programme for its teen age girls much better known throughout the province, and has been most helpful in stimulating interest in this vital Christian Education organization.

Special mention should be made of our United Church of Canada broadcast—a mid-week presentation of the Church's message in music, meditation, and the story of its life and work arranged by the Conference Committee. Different speakers have participated week by week, thus presenting the **multiple** voice of the Church, while recorded messages from the various administrative boards, illustrating the work of each department, and addresses by such religious leaders as Dr. F. W. Norwood, President A. B. B. Moore and others have been a valuable addition to our broadcast programme of the Church in action.

Transmitter VO 6 B

The story of the Church's radio work in this Conference would not be complete, however, without reference to VO6B, the little portable marine transmitter owned and operated by Rev. L. L. Burry, D.D., our United Church missionary in Hamilton Inlet, Labrador. He, too, broadcasts the Sunday School lessons, services of worship, news of the Church, and messages to loved ones away from home, and many a story can be told of assistance rendered and tragedy averted through the radio ministry of Lester L. Burry broadcasting "Glad Tidings" from his little gospel ship somewhere in Labrador. As their tiny sets get warmed up at full volume, whole families wait in their little homes for their beloved missionary to "come in," because during his broadcast schedule everybody along the coast is listening, and

Rev. Lester Burry at Transmitter VO 6 B on board ship, broadcasting to the people along the Labrador coast.

Dr. Burry tells us that all the children in Labrador have now been registered in his Radio Sunday School.

"What do you think of the Radio"? a visitor at North West River asked Judson Blake, the trapper, as he set off to spend the long winter away from home, but carrying with him this time as part of his equipment the little one-tube, two-dry-cell-battery receiving set his missionary had made for him. "Sir," he replied, "it is the most wonderful thing that ever happened in the Labrador."

As this article is being written, we are happy to report that an additional half hour religious programme is being made available for the United Church over the four stations of the Newfoundland Regional Network of the CBC at a time to be arranged by the Conference Committee on Radio.

The United Church of Canada in Newfoundland also shares in morning devotions and regular broadcast services on Sundays through the facilities of the CBC.

Radio—Trinidad

REV. C. G. KITNEY
Missionary in Trinidad,
Now on Furlough

Our most dramatic demonstra tion of the use to which Radi may be put in our mission wor in Trinidad was in preparation fo the United Evangelical Crusad held there in 1952 (the same a is mentioned on the back page o our Church Calendar for thi year). A live ministerial fellowshi provided the basis for co-opera tion. For more than a week almos every period of "religious" tim on Radio Trinidad was used t build up interest and expectation for the Crusade. As a resul meetings opened with "standin room only" on the first night of two weeks campaign.

The Presbytery of Trinidad ha a Radio Committee, and with th assistance of small grants fron both the W.M.S. and the Boar of Overseas Missions, has bee broadcasting the "All Aboard fo Adventure" series of children' programmes throughout 1953. Ou ministers share in the usual morn ing prayer and Church servic broadcasts as in Canada. The choi of our Woodbrook Church broad cast each Sunday during 1953.

Radio in Trinidad is not al of the "wireless" variety. Pro grammes reach most homes b way of "rediffusion," a type o "FM" transmission by wire t receivers placed in the home an rented to the user at the rate o $2.50 a month. One may tune t either of two programmes pro duced in the local station. Th system covers the urban districts and with open tropical homes built often very close together, a half dozen sets will serve, or drive to distraction, the residents of a whole block. They are neve turned off and seldom turne down, and you can walk for block without missing a word.

Radio Trinidad is a controlle monopoly, coming somewhere between the B.B.C. and our loca commercial station. Much goo programme material is broadcast originating with the B.B.C. The balance consists of mystery, musi and soap, to which folk in Canada and the United States were listening four or five years ago. One unhappy result has been that Radio Trinidad was fast breaking down a fine tradition in hymn singing. The average Trinidad congregation would probably make a much better try at singing every tune in **The Hymnary** than its Canadian counterpart. The place that religious instruction and worship is given in the daily timetable of what we would call the "public" schools provides time for teaching children good hymns. A set of "Crusader" recordings provided by the Radio Committee of the United Church were presented by Presbytery to Radio Trinidad, by way of improving sacred broadcasts and giving the station a hint along these lines. We may say that we are getting a start with Radio Church work in Trinidad.

The Church and Television

A New Media in Evangelistic Work

J. R. HORD, Regina, Sask.

Before attending the Workshop on Television at Cincinnati, Ohio, recently, I knew very little about T.V. After a five-days' course I will not try to make official pronouncements on the subject, but I would like to make the following observations on "The Church and T.V."

My first reaction to T.V. is one of "fear and trembling"; a sense of "fear and awe" at the realization of the tremendous power which this media of mass communications can exert over our people; and "trembling" at the way it already is being used, and may further be used in the secularization and paganization of our way of life. Reinhold Niebuhr, in his **The Irony of American History** declares that "Television may represent a threat to our culture analogous to the threat of atomic weapons to our civilization."

After we get over a case of "the jitters" at the thought of the power of this media, we have to settle down and accept it as a present fact, even as we have to accept the presence of atomic bombs in our world. And just as we can use our knowledge of atomic fission for peaceful purposes, so we must learn to use T.V. for the religious and cultural development of our people.

Anyone who appears on Radio or Television should remember the tremendous potential audience that is his. It requires adequate planning to hold a section of that audience and bring them a message. It was stated in our course at Cincinnati that a minister can reach more people on a network Radio or T.V. show than he could throughout his whole ministry in the Church. It was estimated that a recent showing of "Julius Cæsar" on T.V. was seen by more people than had ever seen the play before since the time it was written by William Shakespeare.

The Needs of People

Our first thought in any programme should be the same as in any Church service, the needs of the people before us. There is a great "moving" population today who never get settled down to go to Church. There is a large group of people who deliberately refuse to go to Church and yet we can enter their homes through the Radio and T.V. set. There is also a vast group of children and young people who watch T.V. Indeed here is a vast crowd "like sheep without a shepherd" who can be reached by our programmes.

Then we should expect and plan for results from our programmes. The Lutheran Church, Missouri Synod, has produced a dramatic T.V. series, "This Is The Life," now shown on many American stations. But before that show ever went on the air they planned to send every letter received (5,000 weekly during 1953) to the nearest Missouri Synod minister. He in turn would pass it on to the person's minister if a denomination was indicated. Otherwise laymen from the Lutheran Church would visit that person or family. In this way there was a personal follow-up from the T.V. programme. This is effective evangelism.

Since our United Church is the largest Protestant body in Canada, we have a duty to our country and our God, to see that Radio and Television are used as the arm of evangelism. We should see that good religious T.V. programmes are produced, either co-operatively or denominationally. Undoubtedly, a number of stations will be looking for good programmes on film and kinescope, especially during the first year or so of operation. We should see that a Sunday programme is provided; then follow up with other programmes as we can prepare and afford them, especially children's and Young People's programmes. Our ministers should also plan on local T.V. shows. Our aim should be nothing less than "The evangelization of Canada."

A great new field for evangelism is opening up before us in Television. Often the Church has been slow to use these new means of communication. We must act immediately to use this new media in the evangelistic work of the Church.

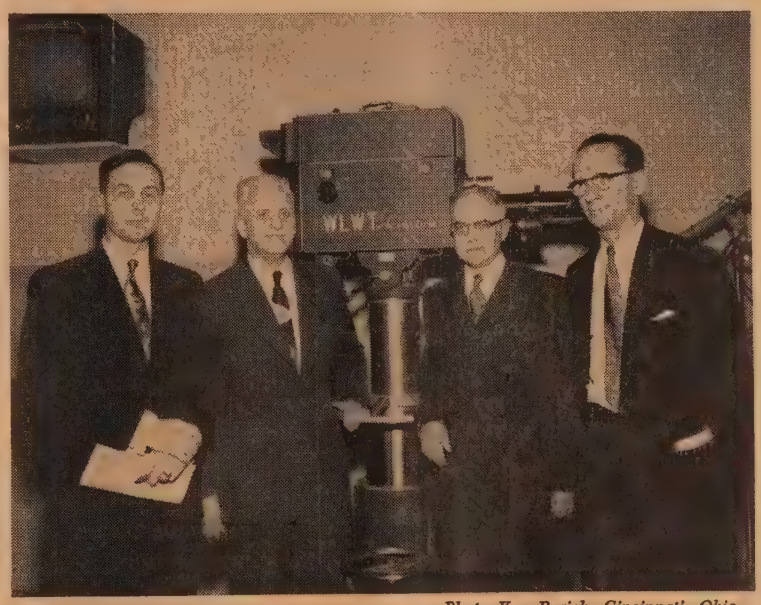


Photo Ken Rarich, Cincinnati, Ohio

Attending a Religious Television Workshop in Cincinnati, Ohio, January 3-8, were the above three ministers of The United Church of Canada, left to right: Rev. J. R. Hord, Lakeview Church, Regina; Rev. C. H. Whitmore, Home St. Church, Winnipeg, Man.; Rev. J. H. A. Warr, Glenmount Church, Toronto, Ont.; and Rev. Charles Schmitz, Broadcasting and Film Commission, National Council of Churches, U.S.A.

Religious Programmes on Television

J. H. A. WARR, Toronto, Ont.

Religious programmes on TV are aired by three main religious groups—the Jewish, Roman Catholic, and Protestant.

The **Jewish group** give as their reasons for broadcasting:

To extol all who sanctify God's name.

To emphasize the sanctity of the human personality.

To demonstrate the fundamental character of the democratic impulse in a good society.

To define the place of the Land of Israel in Jewish religious aspiration.

To introduce, elucidate and interpret Jewish ritual, ceremonial, and folk lore.

The **Roman Catholic** sets forth their reasons for broadcasting as being:

To make the Roman Catholic Faith better known and understood.

To beam each programme especially to the non-Roman Catholic.

To give the listener some orientation as to the course of his life.

To show how the Roman Catholic Church can help people.

To give the Roman Catholic Faith in every programme.

To lead the non-Roman Catholic to a ready and willing acceptance of the Roman Catholic message.

Unfortunately the **Protestant group** is not able at present to speak with one voice as to general policy. The minorities within the Protestant group use Television to bring about decisions for Christ, as they understand such decisions to be. The National Council of Churches that includes all the major Churches declares its purposes to be:

To conduct work in media of mass communication, including TV, in order to further the promulgation of the Christian gospel.

To provide a balanced presentation of the major functions of Church life in evangelism, teaching, service and world mission endeavour.

Religious Programmes

The next question is, How should religious programmes be broadcast? In other words, should the Church be a broadcasting customer, colleague or salesman?

Let us look at each of these in relationship to the broadcasting industry:

The Church as a Customer. According to this plan, the Church buys time on the air just as do the commercial advertisers. One of the difficulties with this plan is that the Church jeopardizes the possibility of free time for any Church. A certain denomination aired a programme on as many stations as would give time, and then bought time from a number of other stations for the same programme. Naturally some of the free time stations resented the action. Air time is most costly, and if the Church is limited to programmes that it can buy time for, the amount of broadcasting will be limited. Moreover, if most of the money allotted for broadcasting goes for time, programmes will suffer, and that will be fatal, for people tune out what they don't like.

The Church as a Colleague. According to this plan the Church provides the programme free and the station provides the time free as a public service. The main problem here as far as the Church is concerned is to produce good programmes. A further factor is that when a station gives free time it is usually at the less desirable times in the week. And, too, the decision as to the period when the programme shall be aired is made by the station. Again the Church's problem is programme. For if the programmes are good it won't be long before a better airing time is provided.

The Church as a Salesman. In this plan the Church asks a TV station to buy or rent religious film. Or the Church might rent or sell religious film to an advertising sponsor. In this plan the religious content must be of an interfaith nature in order not to discriminate against any religion of potential buyers of the product that is being advertised.

The answer then to the question as to how religious programmes shall be aired seems to be the direction of first, public service programmes. In fact the broadcasters themselves say in the Television Code adopted December 6, 1951, by the National Association of Radio and Television Broadcasters, "It is the responsibility of a television broadcaster to make available to the community as part of a well-balanced programme

(*Over*)

schedule adequate opportunity for religious presentations. . . . A charge for television time to Churches and religious bodies is not recommended."

And second, the sponsorship of interfaith programmes.

An interesting note to this angle of religious programmes is the Bishop Fulton J. Sheen's programme. It started out as a public service programme of Du Mont and now has become a sponsored programme of the Admiral Corporation.

There seems to be no doubt about it that it is "the programme" that is of vital importance if religion is going to get a chance on the air. We turn then to a consideration as to the programme to be aired. What type of programme shall it be? Rudy Bretz says, "In considering the possible types of religious programmes it might be best to ask ourselves first, 'what is the exact purpose of the programme we wish to produce, and to what audience is it directed'?" There will then be programmes for the Churchgoer, the non-Churchgoer, and programmes not definitely related to the Church as such, but that have a definite religious purpose. I feel that this last type of religious programme is the great need of today.

Keeping the purpose in mind, Bretz suggests some thirteen types of programme that might be used: Words and music with pictures, One man show, Interview show, The panel format, The story teller, The full-fledged dramatic show, The modified service, The greatly modified service, The full-fledged musical programme, The children's programmes, The dramatic documentary, The film jockey, and The variety format.

The Response

Is Religious TV doing a good job? Are results showing in greater interest in religion and the application of religion to living? At first one is inclined to be disappointed when one reads that in 1949 the religious TV appealed to few, and in February of that year "The Pulse" gave religious programmes a rating of 1.3, the lowest of all programmes.

However, as the need for good religious programmes became more and more apparent, the appeal of religion over the air has increased. To give just three instances that seem to be straws in the wind of the promise of much better response by the public:

"Faith of Our Fathers Programme" produced by the Northern California Western Nevada Council was rated by the TV Pulse and it was found that more people viewed the programme than attend all the Church services in San Francisco.

Bishop Fulton J. Sheen in his "Life Is Worth Living" has a most remarkable reception. It would seem that people are interested in what religion has to say about the problems of everyday living, and they are willing to view and listen to anyone who has something to offer. His first TV show was aired on Du Mont in the spring of 1952 when he was given a "graveyard spot," a place that put him opposite on another network, Milton Berle; and on another network, opposite Frank Sinatra. Now whether it was due to the Bishop alone or not, within a few weeks Berle's rating had dropped a few points, and Sinatra was off that place. And now the programme is going to be sponsored by the Admiral Corporation on a coast to coast Du Mont Network, and the Bishop's fee will be nearly a million dollars, which is to be paid to Mission Humanity, Inc., of which the Bishop is Director. It is said that now he has a listening audience of two million, and Trendex popularity rating is 13.7.

A third programme that has proved successful is "This Is The Life" produced on film by the Lutheran Church and available free to any station that will use it. The TV authorities in April of this year rated the audience to be 1,527,288 families which give an estimated ten to twelve million viewers. It is now aired on more stations than "I Love Lucy" which goes over sixty-five, while "This Is The Life" has eighty-three stations in eighty-two cities. A further indication of its popular appeal is seen in the fact that 20 stations give it class A time, 22 stations B time, 23 C time, and the rest D time. Though no definite approach is made to attract viewers to the Lutheran Church, nevertheless pastors in all parts of the country report an increase in Church attendance due directly to the TV programme.

Undoubtedly in TV programming there is a place for religious programmes, and when they are good and well produced there are millions of people ready to "buy."

Some Religious TV Programmes that have been aired:

"Frontiers of Faith" on WNBT. Protestant. 30 min. Sunday only.

"Morning Chapel" on Du Mont. 30 min. Protestant. Twice a week.

"The Church Woman" on Du Mont. 15 min. Once a week. Mary E. Ragatz and guests.

"The Week in Religion" on Du Mont. One hour. Sunday only.

"The Golden Game." WJZ-TV Phillips Lord.

"Television Chapel" on WPIX, which rotates every Sunday between services of the three major faiths.

"Hands That Speak" on WLWD featured a service for the deaf with the hymns sung and the sermons interpreted in sign language.

"The Bible Story" on WENR-TV. A group of children in the studio and someone tells them a Bible story with appropriate visualization.

"What's Your Trouble?" produced by Broadcasting and Film Commission of the National Council. Dr. and Mrs. Norman Vincent Peale discuss a problem at the breakfast table.

"Lamp Unto My Feet" produced by CBS. A playlet of 12 to 14 minutes written and enacted by professionals, serves as the springboard for an informal panel discussion.

"Joyful Hour," a one hour production by the Roman Catholic Church, Christmas of 1950, and aired over NBC-TV as a public service.

"Life Is Worth Living." 30 minutes. Du Mont. One man show by Bishop Fulton J. Sheen of the Roman Catholic Church.

"This Is The Life." 30 minutes. Produced on film and made available free to any station that will use it. Produced by the Lutheran Church.

"The Hour of Decision." One man show. Billy Graham gives an evangelistic address seeking decisions for Christ according to the fundamental belief.

"Mid-Day Chapel in N.Y." 15 min. a day 5 day religious shows of all faiths.

Special Broadcasts

Consecration of Bishops in the Holy Name Cathedral, Chicago.

Installation of Bishop Henry Knox Sherill, Episcopal, in Washington National Cathedral.

Candlelight Service from Grace Episcopal Church, N.Y., Christmas 1946.

Midnight Mass, St. Patrick's Cathedral, Christmas 1949.

TV film of Pope Pius XII appealing for relief funds.

PERSONS IN TELEVISION

C. H. WHITMORE, Winnipeg, Manitoba

Our newest method of "mass communication" is television. Yet the "mass" is an addition of very low digits. There are only three or four who are watching a television programme in each home. In seeking to understand this method of communication, it was my privilege to attend a Television Workshop in Cincinnati, Ohio.

It was brought clearly home that this medium works through persons. There was a fascination to watch these people put on a television show. At this Workshop we were introduced to the background of it and we saw people in action.

When you look at the picture on your television set, you see only the actors in the show. There may be few or many. In a close-up three or four is a maximum for the size of the screen. In a long shot more can be seen. Those you see are only a part of what goes in to putting on the show. The busyness, alertness, quickness, aliveness, accuracy needed, is something that is involved with many people. Camera-men, mike-men, prop-men, floor-manager, audio-control-man, video-control-man, director and assistant director, these all are those people who are really on their toes to put the show over.

This does not tell the story of all the other workers who have to do their share in the production of the strip. The hammering out of the audio and video part of the script. All the essentials needed on a stage to produce a show that is real and alive. The need to bring the production where the audience, those in a home, will feel delighted or touched by what they have seen. Above all that they who are viewers rise up and do what you aimed to put over on the show. It may be to buy a certain kind of soap or any of the hundred other things that are put on as commercials. It may be for them to go and worship God.

A person looking into such a workshop and seeing how leaders seek to give to ministers an understanding of this medium would find it interesting. There were certain ones who had done some work through the use of television. Others were seeking to charter their course through an unknown sea. The spiritual insight was keenly revealed by Rev. Charles Schmitz, one of the directors of the Broadcasting and Film Commission. He saw great possibilities in the use of this medium of giving to mankind that faith of "my Lord and your Lord." Directing our thoughts was the hard hitting and driving personality of Mr. Albert Crews, another of the directors. As he brought you face to face with television, you saw all too clearly your incompetence. He made you face up to it and with it he gave you an awareness of your abilities. The meeting with men and women active in television made you feel that they were very much alive to what they were doing.

We as ministers coming from seven States of the U.S.A. and three provinces in Canada had a splendid fellowship in that five days together. There was not only the many laughs, but the searching out of ways and methods in Church work in our various areas to put across television in proclaiming the Gospel. We from Canada were given a kind welcome and were entertained royally. Many questions were asked about the Canadian Broadcasting Corporation; how The United Church of Canada functioned; yes, even to a keen discussion on the game of Curling.

Boundaries disappear, ecclesiastical, political and national, when a group of ministers meet in common cause. The cause to declare Christ's Gospel to a needy world with the fascinating and new medium, television.

We came, we saw, and by our faith we reach forth to conquer.

Radio-Vancouver

Pacific Coast Programme

EARL TOPPINGS
Director, United Church Radio, Vancouver

"Throughout our Church there is a great upsurge of evangelistic effort." That statement, by Rev. W. G. Berry, Associate Secretary of the Board of Evangelism and Social Service, appeared on this page in connection with different methods of evangelism. We who have the "radio bug" and great faith in radio's possibilities as a channel of Christian communication, pray that this "upsurge" will encourage workers to train for, and skilfully use radio.

Vancouver Presbytery is unusually fortunate in having almost five hours weekly on CKWX, a very popular 5,000-watt station. One of our best known programmes is "At Close of Day." It consists of sacred recordings and a five-minute talk by a minister. The fifteen-minute period comes at 10.30 nightly, and each minister able to assist records enough messages for one week. Saturday nights at 10.15, we have "Unite Church News," containing inter-

views with Church workers, and news items. The interviews can be very interesting, informative, and good publicity. Furthermore, fifteen minutes with one voice is more than the average listener's concentration can take. Sometimes we interview people working in other denominations, and always use some news from other Churches.

In all our programmes we aim at as many listeners as possible, and try not to lose them with too much mention of the United Church. On Sunday, we broadcast two worship services — morning and evening. Sunday mornings at 9.05, there is "The Sunday School of the Air," beamed at children up to twelve, but which appeals to the young in heart at the age of 77. There is a short lesson, presented conversationally, by Herb Hamm and me. (Herb, aged 23, who announces, and Bill Ballentine, aged 17, who operates, are good workers in Y.P.U. as well as radio.) Often this programme involves a story, and always illustrations which are simple and clear. There usually is a short hymn, followed by a fifteen-minute dramatic series from The National Council of Churches, U.S.A., called "All Aboard for Adventure." Christianity has a vital "lift" for children in this series. At 2.05 on Sunday afternoons, we have started a new feature called "Viewpoints." This nine-minute commentary on current affairs (by a qualified minister or layman) gives a Christian interpretation or answer, as the broadcaster sees it. This is not intended to be "preachy" and so far has been treated much like an ordinary commentary, except that the Church sponsorship is made clear. A committee contacts good broadcasters and supervises the programme, but the speaker gives his own views. This also is made clear. After theme music, a fifteen-minute dramatic series follows—again from the National Council.

The plays in "Let There Be Light" show the Church in action on many fronts, and are interesting for the whole family.

The Reaction

Christian broadcasters — and they certainly should outshine others in this aspect — hope and pray for results. It is particularly inspiring, or deflating, to receive letters, for they contain reaction to what one is doing, and sometimes valuable criticism. Here are some comments we received on "The Sunday School of the Air." One woman wrote:

"As a Sunday School teacher, I find your programmes and subject matter most helpful, and often use an idea of yours to illustrate my talks."

Radio — especially religious radio — has a great service for shut-ins. A senior citizen wrote:

"I am 75 years old and almost a shut-in, living in a rooming-house, which as you must know is not a very happy place. . . . Keep up the good work on the radio."

The air waves reach people in areas where there are no Churches or organized Christian activities. One woman showed that stewardship is part of religious radio, as well as the Church. She asked:

"Will you please send two copies of **Everyday Adventures** to give to two families of children who are not in a position to attend Sunday School. I am hoping to get them interested in your fine broadcast."

It is my prayer that all of you will think seriously about Christian broadcasting, train for it if you have the capabilities, and promote more effective religious radio everywhere. These media of mass communication are miracles that God has given us for His work. But let's not keep the old idea that religious radio is only for people unable to attend Church or Sunday School. Dr. John Grant of Union College, Vancouver, says:

"The time must come when we think less in terms of providing a service for those already convinced and more in terms of getting into homes where a desire to hear us has not already been built up."

In other words, Christian broadcasters, don't forget the "shut-outs."

Radio—Edmonton

"The Christian Faith Broadcast"—Station CJCA

On September 9, 1945, a Radio broadcast was begun over Station CJCA in Edmonton, directed by Dr. E. J. Thompson, Principal of St. Stephen's College. Now in its ninth year this programme, known as **The Christian Faith Broadcast**, has not missed a single Sunday. For fifty-two Sundays each year, the music and message have reached out into the vast areas of the West. A wide and interested listening audience has been established. Station CJCA covers an area of Alberta, north from Red Deer, where there is a population exceeding half a million people. It has been estimated that the Christian Faith Broadcast on a Sunday morning reaches about 15 per cent. of this population, or 78,750 persons.

On farmsteads, in villages, in towns and cities—and in radio-equipped cars on the highways—people tune their radios to listen. One minister said, "I listen to it as I drive to my 11 o'clock appointment, and sometimes use an idea from your talk in my sermon!" Shut in by winter roads on some far-away homestead, whole families listen in: this period is their religious service.

The Broadcast consists of religious music of a good quality (hymns, solos and anthems), a portion of the Bible upon which Dr. Thompson comments concisely, and from which one or two important points are developed. The talk ends with a brief prayer.

The Reception

How is the Broadcast received? Here are some comments:

A University President writes, "We listen at home regularly, and with much appreciation."

A farmer writes, "We find your message inspiring, and it prepares us for attendance at Church. I am sure there are hundreds like ourselves, who are silent but appreciative listeners."

From a small town a woman writes, "Just a note to let you know how very much we enjoy your Sunday morning broadcast; we have been regular listeners ever since I came across it one morning, nearly a year ago."

Rev. E. J. Thompson, Ph.D., Principal of St. Stephen's College, Edmonton, director of "The Christian Faith," a Broadcast programme over Station CJCA.

A young man, a university graduate, writes, "The Sunday morning programme seems to fill a gap in my experiences, to freshen memories which need renewing."

A young woman writes: "We are usually having breakfast at the time of the broadcast, but we look forward to it as one of the helpful programmes of the week, and hope it will be continued indefinitely. . . ."

An old man, formerly a local preacher, writes, "I listen to your broadcast every Sunday morning, and like it about the best of anything that comes over the air."

From a farm home comes an appreciative letter, with this footnote: "P.S. I hope you do not mind, but often in my letters to my people in the Old Country, I discuss your talks. We keep in close touch, and if they hear a sermon they think is outstanding, they discuss it in their letters to me, and we get a lot of pleasure from doing so."

The minister on an Indian Reserve writes: "All Saddle Lake was thrilled . . . almost all my Church people heard you on Sunday morning. So that alone shows you that the Indians out here are listening to your Christian Faith Broadcast. Mrs. R. B. Steinhauer and her daughter, Gussie, were especially thrilled. I had taken Gussie to town the evening before to buy a new radio, and Sunday morning they were well rewarded. . . . So a very heartfelt thank you from all of us at Saddle Lake. Little tokens of friendship like that really help a lot in this work."

Another letter says: "We thank you and the United Church for this programme, and hope it may be always kept on the air. There are too few of such programmes on. My mother, who is 86 years old, never misses listening in each Sunday morning."

Some letters have a touch of humour, e.g.: "Could you let me know what is the name of the hymn or solo sung on Sunday last? There is quite a lot of 'Hallelujah' used in the song." (Hymn 29!)

In these quotations is the evidence to show how the Bible truths may be taught, the Gospel proclaimed, and the Ministry of the Christian Church projected into homes and hearts by means of radio. Religious Radio is not "a voice crying in the wilderness" but "a voice" reaching out through the magic and mystery of radio to carry the truth, the light, the comfort and the hope of the Gospel of Jesus Christ to hungry and needy souls.

Radio—Prince Albert

Station CKBI Programme Ten Years Old

R. K. VICKERS
Prince Albert, Sask.

R. K. V. "Good Evening. I've dropped in again for another visit. I see you have my comfortable chair in its usual place, so I'll sit here while we join in a hymn, a prayer, and a chat together."

Theme. He shall feed His flock (Organ). TO BREAK THEN UNDER.

Announcer. The Rev. Russell K. Vickers makes his friendly call to your home each Sunday and Thursday at this hour. And now . . . Here is your United Church Radio Minister.

R. K. V.
Reveal Thy presence now, O Lord,
As in The Upper Room, of old,
Break Thou our bread,
Grace Thou our board,
And keep our hearts from growing cold.

THEME OUT—HYMN IN.

Hymn.

And so another broadcast of The United Church Radio Ministry goes on the Air from CKBI in Prince Albert, Saskatchewan. This ministry has now completed ten years of continuous service on Sunday and Thursday night each week at nine o'clock, and The Sunday School in the Home by Mail and Air on Saturday morning at 9.15 a.m. The Radio Ministry

(*Over*)

For Lenten Reading

THINK ON THESE THINGS

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began in 1943 with Dr. A. D. McKenzie pioneering the work. It has been continued with the Rev. W. J. B. Tate, Rev. A. Pike and Rev. E. J. Rainey. In 1951 the Rev. Russell K. Vickers, minister of Wesley Church, Prince Albert, became Radio Minister along with his pastorate.

Letters are received from a wide area throughout Northern and Central Saskatchewan, with an occasional letter from Manitoba on the east and Alberta on the west. They come from people in districts where there is no Church and whose only contact with the Church is by radio. They come from districts where only occasional service is held; from isolated Protestant families in non-Protestant areas, from shut-ins in hospitals, sanatoria, and the bed-ridden at home. One elderly listener of 95 years writes a monthly letter with her contribution, and another, 88, does the same. Communion Service is conducted over the air at regular intervals with the Radio Minister instructing families on the previous broadcast to have the elements prepared. Families write in to say that they unite together with the Radio Minister in partaking the Holy Communion.

The listening audience is indicated to some extent by the Radio Ratings shown by the Elliott-Haynes Surveys. The November 1953 poll indicated that at nine o'clock Sunday evening of 31.8 per cent. of the sets in use, 88.8 per cent. were listening to the United Church Radio Ministry from Prince Albert, for a rating of 28.2. This is higher than many leading Commercially sponsored Professional Programmes on CKBI. It is an indication that the message of the Gospel goes through closed doors to many who would otherwise be outside the reach of the Church.

Theme. He shall feed His flock.

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Announcer. You have been listening to the Rev. Russell K. Vickers, Your United Church Radio Minister. Tune in again on Thursday night when Mr. Vickers makes his friendly call. Address your letters c/o CKBI in Prince Albert.

R. K. V. I have another call to make and I must run along, but before I go let us bow to ask God's Blessing:

Be Thou a bright flame before me:
Be Thou a guiding star above me:
Be Thou a smooth path below me:
And a kindly shepherd behind me:
Tonight, tomorrow and forever.
Amen.

THEME SWELL TO CLOSE.

FUTURE

(*Continued from page* 1)

stretching the horizons of TV broadcasting. TV is here to stay, and colour will soon be an actuality. The Hartford survey showed that people who had both TV and radio seldom turned on their radios, and only when there was some programme of exceptional interest because of its timeliness or excellence.

What Can Be Accomplished

Even if we only have five or ten years to make use of radio as a medium of Evangelism and Missionary Education, an enormous amount can be accomplished. The manager of the local radio station in an area which is served by TV, will have to do more than play records, interspersed with commercials, from morning till night, if his station is to survive. He will have to build his station into the life of his community and develop programmes of local interest, using local talent. The days of easy money in the management of local radio stations are just about over. They would have disappeared even if there had been no rival TV to supersede them.

The religious broadcaster will have an exceptional opportunity here if he can assist his local station manager to produce programmes of a high type, using local talent. The day is gone when any local Church can be satisfied to broadcast an occasional service and have a turn on morning devotions. The Christian Church has the basic material, in her history, in her evangelistic, social service, and missionary programmes, out of which great radio can be built. Very few local Churches include money for radio in their annual budget, and the big denominations in this country are being crowded off the air by a hodge-podge of programmes produced by sects and "isms," many of which are of doubtful value in building community morale.

Unfortunately more managers of local radio stations are interested in remedying this situation than preachers. The manager of a Maritime station solicited our help recently in securing leadership for a two-day Workshop in his studios. He paid air travel and expenses of a Secretary of the Broadcasting and Film Commission of New York, and entertained all the ministers who use his station, for two days. A Committee on Radio in one of our central Conferences got together, worked out a programme for children, and put it on tape. When they took it to the manager of the local station he said, "I'll use it if you will make it non-denominational. I'll give you studio time for rehearsal and a staff member to assist you with production." The manager of a station in the West called up one of our ministers recently and said to him, "I'll give you 10.30 to 11.00 every Sunday night if you will produce a programme directed at the men who have been fishing, gardening, golfing, visiting, or doing anything else all day Sunday, other than engaging in worship or in any quiet thought. I am certain that none of our religious programmes at present on the air over this station are reaching that class of man, and we will get him while he is sitting around waiting for the eleven o'clock news." This programme has now been on the air for three months, and the manager expresses himself as very pleased with audience response. The plain facts are that any preacher having access to a local station, who has an idea for a programme and is prepared to put it on the air consistently for a period of months, can get station time and station help in the process. He will not get it, however, if he is concerned about securing free advertising for his local Church or the denomination to which he belongs.

If there is only ten years left, which I personally doubt, let us make use of the opportunity. Even the pessimist will concede us a far larger audience than we ever get in our Churches. Besides, the training which we obtain in the production of local programmes for radio will be of great value when TV does become an actuality in our neighbourhood.

Television is tremendously expensive. Even commercial advertisers are finding this true. Eighty per cent. of the advertising on American TV networks is already controlled by seven or eight big firms. More than half of the TV stations in the United States operated during 1953 at a loss. Radio broadcasting which is much cheaper can survive if it has the will to live.

Church Policy

Church policy regarding radio must be made in the years just ahead with the following ideas in view:

1. Much larger sums of money must be spent in training more people across this country to become technically expert in script writing, production, and broadcasting.

2. The Church will have to be prepared to pay for a certain amount of the radio time that is used in broadcasting her message. Whether this should be done by using sponsors is a subject with which I shall deal in a later article.

3. The United Church of Canada should have a centre of her own in which to house this training. It should be fully equipped to produce high-class radio programmes on tape, and first-class kinescopes for TV.

4. Some way must be found for providing students in theological Colleges with training in script writing, acting, production, etc.

5. Co-operation with other Communions should be sought so that in the production and distribution of these materials there will be no overlapping.

6. A modest budget would be at least $150,000 a year, beginning with $50,000 in 1954, and increasing by $25,000 a year up to the maximum.

RADIO

(*Continued from page* 3)

opposite extreme of our country, namely in Vancouver city, our Communion early had a licence to broadcast. This arrangement has worked to our advantage, with the result that our Communion each week has several periods of broadcasting time from a well-established Vancouver station. In several cities, our ministers and choirs are regularly heard over the air. In Toronto, Dr. Lawson's Sunday morning broadcast service has the second largest number of listeners for any radio programme in Canada. The radio coverage of this service is exceeded only by the National Hockey Hour.

Such long established Sunday radio services as Central United, Calgary; Westminster United, Regina; and Carlton United, Toronto, have large radio congregations. In most Canadian cities, both large and small, and in many towns, one or more United Church ministers are regularly on the air, and in due course this pattern will be duplicated in religious television.

A very significant religious broadcasting programme is being developed in London Conference under the Executive direction of Mr. Stephen Byles, Byron, Ont.

(*See Story page* 2)

Religious Television

Within the past year-and-a-half, the United Church has co-operated with the other members of the Council in religious television. At present, one religious service a month is telecast over the Montreal-Ottawa-Toronto network. The first of this series was from Timothy Eaton Memorial United Church, Toronto.

Through the Missionary Education Department, kinescopes are being made available to the C.B.C. and private T.V. stations. These kinescopes will include productions of such well-known American series as the Lutheran one entitled "This Is the Life" and a National Council of Churches programme with Dr. Norman Vincent Peale, entitled "What Is Your Trouble."

In the near future, a number of kinescopes providing good religious television programmes will be distributed by our Communion. It is expected that we will follow, to quite an extent, the practice of the Methodist Church in the U.S.A. This Communion, in both the radio and television field, supplies both the small and the large T.V. stations and networks, thus rendering a good service for rural, village and small town areas, as well as for larger urban centres.

KOREA

(*Continued from page* 3)

broadcast from Seoul, which reached all of Korea, even jumping across the 38th parallel to those who could hear in North Korea. This programme included religious talks, dramas, musical programmes, and was slowly being developed into a series of very interesting and attractive presentations.

During the early part of 1950, following on previous preparations by way of securing grants from interested Mission Boards and others, and obtaining permission from the Christian Literature Society of Korea to erect a fifth storey on the concrete, four-storey building they own in Seoul, Korea, work was begun for the setting up of a Christian Broadcasting Station, with all proper permits from the Government of the Republic of Korea.

Ground wires were laid to the site of the broadcasting towers near the Chosun Christian University, which was to have a share in the work, and the erection of the building had proceeded so far as to be roofed in and some partitions started, when the Korean war came on June 25th, 1950. This brought with it devastation to Seoul, and among the buildings burned out was the Christian Literature Society building. Fortunately, its solid structure withstood the fire, though all woodwork, floors, doors, etc., were completely destroyed, and now in the fall of 1953 the whole building, including about one-third of the fifth floor—the Broadcasting Station rooms — has been renovated in a temporary fashion, sufficiently to enable work to be done there by many Christian organizations, and for the National Christian Council Committee on Mass Communications to set up its office and recording rooms in the place planned in 1950.

In the meantime the fine programme of broadcasts, using the Korean Radio Corporation's facilities, on rented time, is going on as before the Korean war, and the Christian message is on the air frequently each week in the Korean language. This work is done as a part of the National Christian Council's work, and plans are now being made for bringing over from Japan, where it is in storage, the complete equipment for the setting up of the Christian Broadcasting Station. This is an interdenominational project, and the Overseas Missions Board and the Woman's Missionary Society of The United Church of Canada have had their share in it from the first.

STORY

(*Continued from page* 2)

catch the last trip of the elevator up to the fifth floor at 5.45 p.m. Sometimes they miss it, and then there are four flights to climb. Who are these six? There is Margery Steick, the programme director, and Gar Loughrey, the technician. The organist and music director is Mrs. Howard Heritage. The two children on the programme are "Bob," John Heritage, and "Betty," Maureen Loughrey. Story teller and Script writer is Gertrude Patmore, National Supervisor of the Sunday School in the Home — by Mail and Air. The programme, though produced by the Radio Committee, is the Sunday School in the Home Programme, and as such is designed for families who cannot attend a Sunday School.

The first part of Wednesday evening is taken over with rehearsal and Mike tests. It's hard work, but the little group of six enjoy it, for it's fun, too. When all is set, the entire programme is taped. Many times the cast and director are not satisfied and parts of the programme may be done several times. Later the programme is put together in one piece, and then the technician makes twelve copies. These are sent across Canada to the twelve stations which use our programme.

One of the most gratifying aspects of this work are the letters which listeners send in to the radio station. Some write to commend. Some write to ask for a particular story which has been told. Many write asking if their family may belong to the Sunday School in the Home. And of course, as there is usually a "give away" such as a picture of the children, listeners write for this.

"Tell Us A Story" is written for children eight to twelve years of age. Most of the time the lessons in the **Junior Workbook** are kept in mind, and stories that enrich this material are used, thus linking the radio programme with the Sunday School lessons of that age group.

Among those who appreciate this programme is the family of Mr. and Mrs. Wm. Reid, Compass, Sask. This family has belonged to the Sunday School in the Home for years; for Compass is a town in a more or less isolated area of Northwestern Saskatchewan.

Ever since "Tell Us A Story" has been on the air, this family have been regular listeners. Last summer the student missionary was Morris Barss of Pine Hill Divinity School in Halifax. When paying a visit to the Reid family he took the accompanying picture and sent it along to the National Office.

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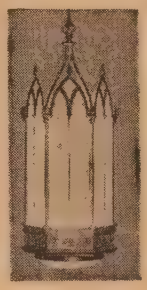

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Letters

Teachers and Salaries

Dear Sir,—In the January 15th issue of **The Observer** you had the effrontery to publish an editorial on a topic on which you had failed to inform yourself of even the rudimentary facts. I fail to see why **The United Church Observer** has any business, right or excuse to interfere in this dispute between the Toronto Secondary School teachers and the Toronto Board of Education.

What the Board wants this group of teachers to do is to surrender its identity and bargaining rights to the Elementary teachers. A parallel would be for the United Church to join the Church of England and accept its ritual and creed in toto because both are Christian Churches.

What we Secondary School teachers want is to have our own bargaining rights, and we do not want to have others bargain for us—(a fact which was not even hinted at in your editorial).

How can your readers put any faith in any future editorials on any topic when you misrepresented the question when you said ". . . those who teach adolescents . . . assume that their work is more important than those who teach the younger children . . ."?

We have **not** assumed that. That question has no part in the present dispute. It is a sad state of affairs when **The United Church Observer** stoops to such tactics to bolster a weak argument.

Toronto, Ont. Jas. W. Keffer.

Dear Sir,—I was disappointed in the editorial "Teachers and Salaries." No one apparently sees fit to find out what the Ontario Secondary Teachers' Federation wants, or why there is the objection to the single salary schedule. Certainly the **Globe** has shown no fairness in its reporting. I had expected more thoughtful treatment on the editorial page of **The Observer.**

Being a high school teacher's wife and a former high school teacher, we are naturally interested in the question.

Galt, Ont. Mrs. G. W. Brown.

Dear Sir, — You make four statements in your editorial on "Teachers and Salaries," to which I take exception:

1. Teachers are threatening to go **on strike.**
2. Secondary School Teachers assume their work is **more important** than the work of those who teach younger children.
3. The single salary schedule has been tried in many places and **is working well.**
4. The present attitude of High School teachers has little to commend it.

In the first place, teachers do not, **cannot** go on strike. If, however, a teacher feels for any reason whatever, that he no longer wishes to teach for a given Board, he may resign his position in December or June and go elsewhere to teach, or he may cease teaching. The Toronto teachers do not propose to strike.

Secondly, High School teachers do **not** think, and have not suggested, that the work of teaching adolescents is more important than the work of teaching young children.

Thirdly, I do not think you have looked into the working of the Single Salary schedule elsewhere. We have. It works well? No. It works in the interests of officialdom, not in the interests of education. A glorified civil service! It begins with a salary schedule, but it does not end there. Salary is not the **only** issue in the matter. The Toronto Board is not the only group interested in putting the Secondary School teachers in a position where they can be outvoted. Our objection to the single salary schedule is that it submerges us in a much larger group of teachers whose basic legal qualifications have always been different from ours, and are now becoming progressively more different. We become in such a system an ineffectual minority. There is nothing snobbish in this attitude. We would vigorously object to being placed in a position where university professors could outvote us.

Lastly, Sir, I question your right to use the editorial pen of our Church paper against a minority group which believes it has a special contribution to make and which seeks to hold fast its freedom in order to the better serve, especially when that service is in the realm of education.

Gladys Edmondson.
Oshawa, Ont.

Dear Sir, — I have seen some poor presentations of the Toronto problem, but you seem to have missed the point completely. Nobody has any objection to public and high school teachers with equal qualifications and similar duties receiving the same salary. It is logical that they should. What the Toronto teachers object to is their loss of bargaining power. The public school group is predominantly young single women with few family responsibilities, while the high schools employ a greater number of married men with children. A salary which can easily support a single person is hardly adequate for a growing family. This is no reason why the single person should receive less salary, but it explains why a group of predominantly single people will not fight as hard for the salary increases which the public as a whole seems to feel the teachers deserve.

If the high school teachers are able to negotiate their own salary increases, more power to them. If the public school teachers can persuade the Board that their salaries should be equal, nobody will object. Why the two groups should be forced into one is beyond my understanding. A person's right to negotiate his own salary is a basic right. Why should a group be criticized because they refuse to have that right taken away from them?

Mrs. R. D. Butterill.
City View, Ont.

Dear Sir,—I was surprised to read your editorial "Teachers and Salaries" in which the official paper of the United Church, and a paper that is read from coast to coast, takes a very partisan view of a matter that committees are at the moment trying to settle.

Your article is misleading in that you state the problem is a salary issue. It is not a salary matter. The true issue is that under the present set-up, secondary teachers are denied the right to speak for themselves—a right which in a democracy belongs to any organized group. In many places, elementary and secondary school teachers are paid the same salaries but retain separate organizations.

The fact that you claim "it is working well in Buffalo" is no argument. Sunday movies, sports, horse racing, and night clubs are "working well in Buffalo" on Sundays. Do you, therefore, advocate them for Toronto?

A large percentage of Toronto secondary school teachers are members of the United Church, and they, their wives and families are generous supporters of the United Church in time, talent, and money. They give leadership in every phase of Church work, including support of **The United Church Observer** subscription drive.

Toronto, Ont. H. J. Armstrong.

Dear Sir,—I have just read an editorial in your issue of Jan. 15 entitled "Teachers and Salaries."

I would expect a Church paper to at least get the facts straight before commenting, let alone writing an editorial on any subject.

The O.S.S.T.F. is recognized by the laws of Ontario as a separate unit, and the Toronto teachers should be able to get the same recognition from their School Board without you and others assigning ulterior motives. I would also challenge the authority you have for saying that the single salary schedule is working well in Buffalo, or any other place where it has been tried.

Robert J. Moore.
Streetsville, Ont.

Dear Sir,—The Toronto Secondary School teachers have not threatened to go on strike, as you state in your opening sentence of the editorial "Teachers and Salaries." Neither have they claimed that their work is more important than that of Public School teachers. Moreover, they accept the

principle of equal pay for equal qualifications.

I fail to understand why you have felt this matter to be one which calls for comment in the official publication of The United Church of Canada. If your periodical attempts to deal with similar issues of local controversy from Newfoundland to Vancouver Island, it will not only fail to enhance its own position, but will also cause the Church for which it speaks to lose prestige.

(Mrs.) Lily M. Bell.
Toronto, Ont.

Dear Sir, — No doubt you are deluged by letters from Toronto High School teachers concerning your editorial entitled "Teachers and Salaries." Let me add a protest from Hamilton.

The High School teachers are not angry because of the unified salary scale, but because such an arrangement makes it impossible for them to bargain for themselves. As a minority group they can be outvoted by the Elementary School teachers, with the result that their wants never reach the Board of Education. We had the same situation in Hamilton until our Board agreed to give a parallel arrangement. Of course we think that dealing with adolescents, and teaching more advanced courses makes for a heavier load on the High School teacher, but we are not primarily concerned with how much money the Public School teacher receives.

Your publication is much more widely read than it was before the family plan was instituted, and your unfair attack on the High School teachers of Toronto is going to cause an unfriendly attitude toward **The United Church Observer.**

Elliott McKnight.
Hamilton, Ont.

Dear Sir,—Following are listed my reactions to your article "Teachers and Salaries," in the Jan. 15 issue of **The Observer**:

Par. 1. We are NOT "threatening to go on strike come spring."

Par. 2. We do NOT argue about equal pay for equal qualifications. Having worked for special qualifications ourselves, we admire others who also have them.

Par. 3. This is a matter for our superiors to settle.

Par. 4. Our argument is with the **Toronto** Board of Education.

Par. 5, a, b. Sometimes we wonder.

Par. 5, c. This is a matter of opinion, backed up by facts, and not helped at all by misinformed or biased writers.

We DO WANT, RETURNED TO US, the privilege of being allowed to discuss OUR business with our employers.

I trust that the writer of the above-mentioned article knows more about other subjects than he appears to know about this one.

Toronto, Ont. D. D. Flett.

Dear Sir, — Your editorial "Teachers and Salaries" in the Jan. 15th issue of **The Observer** ought not to pass unchallenged.

Any perusal of the statements made by the O.S.S.T.F. (Ontario Secondary School Teachers' Federation) officials in the past few weeks will surely make it abundantly clear that the Secondary School Teachers make no claim whatsoever that "their work is more important" than that of "those who teach younger children." In fact, both the Secretaries of the Federation have striven repeatedly to point out that the dispute in no way concerns the Grade taught by the teacher. The problem is not one of "class distinction." (Interpret that in whatever way you will.)

What is under dispute is whether the Secondary School Teachers will be able to bargain, as an independent unit, with the School Board.

An editorial writer is surely remiss in his duty to his readers if he does not first acquaint himself with the simple pros and cons of a debatable question before undertaking to express an opinion. If he is to conclude, then, that "the attitude of the High School Teachers in the present issue has little to commend it," your writer should surely know what is the issue.

Toronto, Ont. H. E. Webster.

Dear Sir,—Re the article in the Jan. 15th issue, "Teachers and Salaries" may I write you, that this article has pleased me more than any article in months in the journal. I am so happy that you have the courage to write it. I am a teacher, having taught in a number of schools and colleges. The most important school years are the first three or four, and actually if we paid on a basis of need for competency we should pay higher for these years. Personally, I feel the Toronto Board of Education is absolutely right in one salary schedule for all.

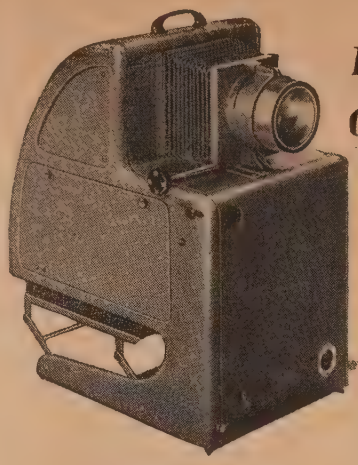
I can recall the first Teachers' Strike I ever heard of in the U.S.A., and its effect upon me as I read of it.

This is a wonderful country, but it cannot be kept so without work on **our** part. There are so many **forces** trying to step into the place of management in this country at present that no one wants to be responsible. A group we need to depend on should be dependable in terms of having made some **intellectual growth** in their teaching years as well as **In-service** training courses. I personally feel that we are lax in not requiring **In-service training** constantly.

Lurine M. Prouse.
Tillsonburg, Ont.

Dear Sir, — Reading the Jan. 15th edition of **The Observer** I was amazed to see the column on the editorial page headed "Teachers and Salaries." I happen to have been one of the Toronto delegates to the Christmas Convention of the Ontario Secondary School Teachers' Federation, which was held at the Royal York. As I am also a representative to the Toronto Council of secondary

(*Over*)



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By J. Alan Kay. Here are twenty-two sections, arranged under four headings, on worship today. "If we cannot command the flame from heaven, we can arrange the altar-stones and await God's acceptance."—*The Author.* $1.75.

THAT IMMORTAL SEA

By Leslie D. Weatherhead, the City Temple, London. A new book of sermons—seventeen of them—by one of the world's best-loved and most helpful preachers. On various themes, they all reflect strength and happiness. $1.75.

THE RYERSON PRESS

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Are You Planning an Easter Play?

The Rev. James Drysdale was calling the convener of the Young Adult Drama Committee.

"Hello, Bill! How did the meeting go last night?"

"Not so hot at first, Mr. Drysdale. Ross balled us out for not getting going early enough with scripts and things. He vows he'll order now for next year."

"Good man. Keep him to it. Couldn't you decide on a play then?"

"Well, you know how it is. Some plays on the list were too long, some too difficult, some wouldn't play in the Church, some had to be ordered from England—nothing seemed to fit our cast or Church."

"Don't I know! Well, what happened?"

"It was Aileen that came up with the surprise—something she wrote when she was off sick, last Easter. She was pretty shy about suggesting it."

"She would be."

"It isn't a play—well. I'll push it in to you when I'm passing. See what you think. The committee'll back it, if you think so."

"Fine. Bring Ross' list of Easter plays, too, will you?"

"O.K. Goodbye, Mr. Drysdale."

Have you ever been in the situation of wanting to put on an Easter play, and not knowing where to find one?

Here is a list of Easter Drama suggested by Miss Isobel Squires. You may recall that she wrote a very acceptable play, especially for Young Adults, which was published in **The United Church Observer,** February 15th, 1951. Perhaps you have it in a back copy of **The Observer.** Her additional suggestions are as follows:

"According to the Scriptures." Heward. R.D.S. 3 m. 4 w. Scriptural words.

"Redemption." F. Collins Mowbray. Two main speakers and chorus.

"The Figure on the Cross." R. H. Ward. R.D.S. 2 m. 1 w.

"Man Born to be King." D. Sayers Gollancz. Large cast. Radio Technique.

"Good Friday." John Masefield Heinemann. 7 m., 1 w. Verse play.

"The Coming of Christ." (pp. 1-15 only). John Masefield Heinemann. 7 m. or 5 m., 2 w. Verse play. Radio Technique.

"The Way of the Cross." Henri Gheon. Dacre. 2 w., 3 m. Stylistic.

"The Man Who Played Judas." Charles Wright. R.D.S. 1 w., 3 m.

"New Wine." I. S. Squires, Meth. Y. Dept. 8 m., 3 w. 3 scenes.

"A Man's House." J. Drinkwater. Sidgwick & Jackson. 8 m., 4 w. supers. 3 act.

"The Vigil." Ladislaw Fodor. French (for discussion). 3 act.

"First Easter." Edward Rogers. Epworth Press. 7 w., 6 m. 3 act.

"Behold Your King." Thomas Doran. Muller. 7 m., 6 w. supers. 3 act.

"The Rock." Mary Hamblin. French. 6 m., 5 w. 3 act.

Miss Squires has also written a new Easter Drama for Young Adults, which may be secured in mimeographed form, from the Young Adult Committee of the Board of Christian Education for the nominal mimeographing cost of 25 cents a copy. It is called "He Came to His Own"—a dramatic presentation, largely in the words of Scripture, of the events of the first Easter. The staging can be simply done, the parts may be read or memorized. Different groups might present each of the five scenes. There are two main male voices, and two main female voices, with "extras" arranged informally, near to the centre of presentation.

RALLIES!

(*Continued from page* 8)

Churches could be of assistance to United Church in Germany:

1. Sponsoring a refugee family.
2. Welcoming those who come to Canada.
3. Gifts to pastors in the East Sector.
4. White Gift offerings.
5. UNESCO Gift Coupons.
6. United Church Overseas Relief

Guelph Presbytery Young Adult Rally was held in spite of icy roads and the worst cold spell of the winter, in Norfolk United Church, with an attendance of about 80. Here a programme was demonstrated in the showing of a picture and a following discussion on its teaching and value. But the highlight of the evening was the discussion groups where Young Adults learned of methods and materials in worship, programme projects, and helped solve some difficulties in organization. A continuing committee was formed to organize and carry through another such rally in the future.

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school teachers, I have to be well informed concerning the prevailing issue between the Toronto Board of Education and the teachers.

It is natural that we might expect the editorial columns of the daily papers to slant the facts of any current controversy to suit the policy of a paper which functions primarily as an organ of political and financial interests. But it is hardly conceivable that any Church publication—least of all the United Church — would print such unscrupulous reports about any issue while negotiations are being carried on between the two parties involved.

George Macdonald.
Toronto, Ont.

Dear Sir,—We wish to register our objections to your recent editorial attacking the salary policy of the Secondary School Teachers of Ontario. Your comments seem to have been written without the benefit of the facts of the case. The issue is this: The Secondary School Teachers are claiming the right to bargain for themselves in salary negotiations—a right they have held for a great many years. What possible degree of fairness is there in forcing the Secondary School Teachers into a group which would contain a great majority of Primary Teachers who could outvote them at every turn, and most of whom have far lower educational standing? This desire to conduct our own affairs is not at all the same as saying that we "assume our work is more important than those who teach the younger children."

Your correspondents (who are five members of the staff of the Collegiate and of the Official Board of First United Church, St. Thomas) regret that you have given such prominence to an incorrect statement of our position.

L. D. Auckland, R. E. Foster, I. B. Gordon, H. B. Moon, G. W. Trevithick. St. Thomas, Ont.

Dear Sir,—I am afraid that your examination of the dispute between the Toronto Board of Education and its High School teachers, on which you have seen fit to pronounce, has been a most cursory one. Your criticism of the teachers is based on two false premises.

First, the secondary teachers have stated as plainly as it is possible to say it that they have no quarrel with the principle of equal pay for equal qualifications, experience and responsibility.

Secondly, there is no basis whatsoever for the charge that they consider the teaching of adolescents more important than that of younger children. This kind of smear is surely uncalled for.

If your study of the problem has extended beyond the editorial page of the local morning paper you must surely know that you have overlooked the real issue entirely — that of the secondary teachers' independent bargaining rights. These can be preserved by the simple expedient of a "parallel" salary scale.

Richard Jolliffe.
Highland Creek, Ont.

***Note: A number of other letters were received on this subject. Some were not for publication; others came too late for our deadlines. No further letters on this subject will be published.*—Editor.**

Grace Church, Napanee, Ont. Rev. C. D. McLellan, minister. The Sunday School during 1951 made quite a record. It has an average attendance of just under 200. It raised for Missionary and Maintenance Fund, $850; for the Church Current Account, $100; for the Building Fund, $100. In addition, they paid for all their own supplies, and purchased some new stacking tables for classroom use.

WOMAN'S ASSOCIATION

Leadership

A. E. MORDEN

Leadership is a big problem these days. We know the tragedies of the wrong kind of leadership. Nations have been made or marred through their leadership.

In a smaller way, organizations can be made or marred through their leadership.

One might mention three essential qualities for good leadership —Tact, Tolerance and Understanding, with a big dose of common sense.

A recent speaker said that women should remember three "R's" — "Rights, Responsibilities and Rewards." It seems to me that we need not worry about our rights or our rewards, but we do need to be deeply conscious of our responsibility. One good rule for a leader is to **lead**, but not to **drive**. She should, at all times, and under all circumstances, be willing to take advice as well as to **give** it.

Never be **aloof** — always be **approachable.**

A leader should be able to sense the feeling of her listeners, and act accordingly. She should also, by her personality, be able to project herself into her meeting, but, at the same time, try to put herself in the place of her fellow workers.

As women, we are sometimes influenced too much by our personal feelings. We must try to overcome this tendency, and put into practice those words "tolerance" and "understanding."

Often we can be fine in doing something from a sense of duty rather than because it pleases us to do it.

A wise leader calls her executive for consultation and discussion before her regular meeting. It sometimes saves time to have recommendations come from the executive, to be, of course, ratified at the larger meeting. A wise leader should **always** respect the opinions of her officers and members, and let them know that she values their counsel, and when necessary or expedient, their criticism. This is tact in its most effective sense.

When recommendations or motions or suggestions come from the floor, the presiding officer should give ample time for discussion. Often there is criticism (and rightly so sometimes) that there is not enough time allowed for discussion before the motion is put to the meeting.

A presiding officer should not talk too much. If she feels that she really must get something "off her chest" (to use a slang expression) then she may ask one of her officers to take the chair while she speaks.

Another point that is very important for those who have been presiding officers is to realize that they are no longer in that position. It is a real temptation not to be on one's feet often, but when you feel the urge just "stay put."

A leader must also feel that there are just as capable women as she among her officers and members.

If you are a leader who has reached or passed middle age, please do not disparage the opinions and suggestions of the younger women in your organization. Encourage them in every way and listen to and value their contribution. Have them on your executive, and listen to their ideas expressed from a different angle, and so often constructive and worthwhile. We must remember that it is these younger women who will ensure the permanence of our organizations.

We must regard our association in our organizations, whether in the capacity of leader, officer or member, as a **trust**, a **challenge.** If we do this conscientiously and prayerfully, our work will be blessed.

In these dangerous, uncertain days, more than ever before, in almost every phase of our national life, women are needed — women whose lives are dedicated to all that is good and true.

We, as women, **can** be a real power if we use our God-given gifts and practise, in all our activities, those gifts in furthering the Kingdom of God and in living close to Him, always. We are all busy women, but let us make up our minds that our first duty, outside of our homes, is to our Church. If we give of our best to God's work, then all our activities will be blessed by His guidance and His understanding love.

Handbook

Handbook for the Local Woman's Association. This Handbook has been prepared by a committee of The Dominion Council of The Woman's Association in answer to many questions on problems which confront local presidents and officers. This book does not take the place of the Constitution and By-Laws; it expands the contents much more than is possible in a constitution, and contains an excellent chapter on the duties of the president (both general and specific), of the officers, and of the Standing Committees.

Instructions on how to organize a local association, the conditions of its membership, and the set-up of its executive, will be of particular value in new areas, but all associations will welcome the suggested agenda for meetings, and the articles on groups, on how to con-

(*Continued on page* 26)

News of national interest on Woman's Associations should be sent to Mrs. L. N. MacLean, 833 A Bathurst St., Toronto, Ont.

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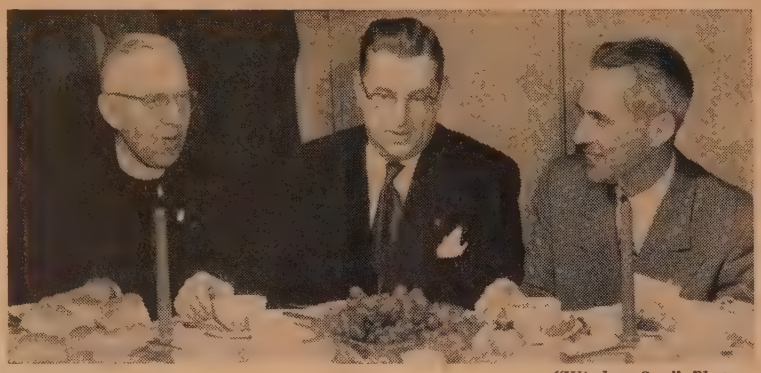

"Windsor Star" Photo

Pictured above at the head table during the meeting and banquet of the newly-formed Men's Club of Trinity Church, Windsor, Ont., are, left to right: Rev. C. L. Lewis, minister; Magistrate R. G. Groom, Tillsonburg, member of National Executive United Church Men, who was the guest speaker; and Mr. Douglas T. Watson, Acting Chairman for the first meeting, who was elected President.

Second Elgin House Conference Announced

Toronto. The Second National Conference of United Church Men will be held at Elgin House, Muskoka, Ontario, June 18-20, 1954. Mr. Howard R. Ellis, chairman of the planning committee, also reports that Dr. John Oliver Nelson, professor of Christian Vocation at Yale Divinity School, will be the principal speaker. A very large registration is expected. Further information may be obtained from Ralph C. Young, 507 Wesley Buildings, 299 Queen Street West, Toronto.

London, Ont. Urgent need of a more energetic clergy and commando-like bands of lay ministers was proclaimed to laymen and clergy of the United Church in recent meetings held here. The speaker was Prof. Elton Trueblood of Richmond, Indiana. During his visit to London, Prof. Trueblood addressed two groups. The first of these was the Middlesex Presbytery. On the same day, he also spoke to 300 members and guests of First-Saint Andrew's Men's Club.

He told the United Church ministers and visiting clergy of other denominations that their clergy is becoming degraded. In explanation, he said that this was the result of frustration through demands of time and finances, leading to a loss of intellectual power and spiritual depth. Losses in critical places because of diminishing vitality is a sobering thing, he went on.

In both addresses, he pointed out that any minor change is inadequate in curbing the flow of Christian vitality. "Make no small plans," he said, "they have no power to move men's minds." Calling for a revolutionary Christianity of "commando-like" workers, Prof. Trueblood said that basic Christian teaching is definite, that the good life is to make big decisions, take on burdens, but to have a way to carry them out.

"Laymen have to become participants rather than spectators," he explained. "The main part of Christian work is done through the week."

He charged that paganism within and without the Western world must be changed by "an impact similar to that which struck the ancient world." This impact could be provided by lay soldiers reaching out to others and demonstrating the way of Christianity.

Professor Trueblood is well known to Canadian laymen for his distinguished leadership during the First National Conference of United Church Men, which was held at Elgin House, Muskoka, in June 1953.

Montreal, P.Q. The Chalmers (Montreal) AOTS Club sponsored the Trail Rangers attending the Quebec Boys' Parliament held at Westmount Y.M.C.A. recently. The boys entered some of their leather handicraft in the Verdun Y.M.C.A. Hobby Show and carried off first prize. AOTS assistance enabled five boys to attend a ten-day camp at Cedar Lodge. The Club also joined with other Church organizations to send Warren Brown to represent Tuxis and Trail Rangers at the Coronation.

Prince Albert, Sask. The AOTS Club in this Northern Saskatchewan city is presently engaged in building a new Church, with around 200 men participating. About 15 to 20 men turn out each evening. This Club recently sponsored new groups at Melfort, Nipawin and Birch Hills.

Elmvale, Ont. President Milton Trace reports that at the January meeting of this active United Church Men's Club a decision was made to send two young men to Five Oaks Christian Workers' Centre for the six weeks' course now in process. The representatives are: Clarence Madill and Jim Doane.

Vancouver, B.C. Men's work in British Columbia has been building in intensity during the past few months. As evidence of this, reports have been received as follows:

Cowichan Lake members were addressed by Llewellyn Fletcher, local teacher, who has had wide experience in the Orient. He gave an historical sketch of nations of South East Asia and traced an influx of Communism and its effect on the peoples of that region.

Duncan Club recently elected Newell Morrison as president for the new year. Other officers are: Tom Fraser, vice-president; John Hanson, secretary; Frank Shillito, treasurer, and Alec. Richardson, past-president.

In Vancouver the St. James Club has done an excellent job securing blood donors for the local Red Cross. They have issued a challenge to other Clubs to match their record.

The Dunbar Club invited Howie McDiarmid, Premier of B.C. Older Boys' Parliament, to address their Club and found he was one of the best speakers they had heard. They also sponsored a Fashion and Variety Show, with members acting as models.

The St. John's Club sponsored a concert by Army-Navy-Air Force Veterans' Band.

The Ryerson Club heard Hon. R. F. Bonnar, Provincial Attorney-General, as a recent speaker, and sponsored the play "Harvey," produced by Vancouver Repertory Players, and packed and delivered 75 Christmas hampers.

The West Point Grey members visited Bethany Church and hope to establish an AOTS unit there in the near future.

The Brighouse, Steveston and Richmond Clubs joined together in a scrap drive.

The Chown members are visiting the local Paraplegic Ward every two weeks to show moving-pictures.

Grace Church recently celebrated the 25th anniversary of its AOTS Club. Pins and Life Memberships were presented to three original members. The Hobby of the Club is building chairs for the Sunday School. They also made and sold holly wreaths for Christmas.

The men at **Chalmers** sponsored a concert by the Vancouver AOTS Choir. The group at **Kitsilano** installed a hot water tank and redecorated the home of elderly lady pensioner.

Clinton, Ont. Eighty men, representing the Churches of Huron County, met at Clinton recently and organized the Huron Presbytery Council of United Church Men. Harvey C. Johnston, a valued member of Church and County Council, and other organizations, was unanimously elected President.

Halifax, N.S. The annual meeting of the Halifax Presbytery Council of United Church Men was held at the Y.M.C.A. here on January 11th. Guest speaker at the dinner was Very Rev. C. M. Nicholson, D.D., Principal of Pine Hill Divinity Hall. Officers of the Council include J. N. C. Duckworth, President, and M A. Barss, Secretary.

THE SUNDAY SCHOOL LESSONS

The Uniform Lessons for Adult Classes

J. D. McCRAE

Lesson for February 21
THE MAN BORN BLIND
St. John 9: 1-11, 24-38.

There are three sections in the study before us, and each of them has a bearing on our series theme —the Gospel of Divine Love.

First we have Jesus discussing the state of the blind man with His disciples. Quite apart from the victim's healing or any anticipation of healing, the disciples make his case the subject of discussion. Blindness was a severe handicap and a sore affliction. The "either" "or" of the disciples' question manifests their crude beliefs. We over-simplify the truth when we affirm that sin brings suffering, and vice versa suffering and affliction presuppose sin quite directly. Jesus in His reply was not affirming sinlessness in either the man or his parents, but was stating emphatically that no such question was involved. Here was human need and tragedy, and the works of God are always challenged by such. Here is opportunity to manifest the works of God.

The healing incident itself is simply told. No case of such need was ever brought to Jesus in vain. There had to be co-operation, faith and obedience in the one to be helped, and these being present the man received his sight.

The third and most important phase of the study is the witness borne by the one who was made to see. The Pharisees were held so in thrall by their traditional beliefs that human considerations were entirely secondary to these. They had a score of worthless reasons for not accepting Christ as the One sent from God, and confronted by this amazing work the onus of argument was on them. The very fact that the miracle was performed on the Sabbath was evidence enough that it was not of God. Compare that arguing with the straightforward witness of the man healed, whose words are perhaps the most vital of the passage. "Whereas I was blind, now I see." On that basis this man knew Jesus to be a "prophet" — not yet the Messiah but "a man of God."

There is nothing more effective in strengthening our convictions and opening the way for the grasp of new religious truth than the act of witness bearing. Sometimes verbal witnessing may be overdone in emotional moods, but most of us are too reluctant to speak frankly of what Christ has done for us. When He has met us and has blessed us, let us tell what He means to us. That is the vocation of a true disciple.

Lesson for February 28
THE GOOD SHEPHERD
St. John 10: 1-14, 27.

In this lesson Jesus is presented in the much-loved figure of the "Good Shepherd." The metaphor is widely used throughout the Scriptures. Israel is referred to again and again as God's flock, and when Jesus came, He was presented as the true Shepherd of Israel, in contrast with the false shepherds who betrayed the Israelites. (See Jeremiah 33 and Ezekiel 34 and 37.)

The sheep-fold in the East had a single opening in it. There was not actually a door, but the shepherd was posted at this opening. Sir George Adam Smith tells of one shepherd he met who said "I am the door" and went on to explain "the sheep go inside and I lie down across the threshold. No sheep can get out except over my body, and no wolf can get in except over me."

The symbolism is all related particularly to the pastoral life of these Eastern lands, but it brings us a beautiful presentation of God's love in the portrayal of Christ as the Good Shepherd of His flock.

The intimacy of the relationship is suggested in the references to the sheep knowing the Shepherd's voice and following him in trust, while shunning the proffered leadership of the stranger.

How impressively is the whole Gospel summed up in the phrase "I am the door—by me, if any man enter in he shall go in and out and find pasture." It is a picturesque way of saying what the Master said at another time to a follower wistful to know God the Father. "No man cometh to the Father but by Me."

Jesus has fulfilled perfectly the shepherd's role. He came as our Shepherd. He voluntarily laid down His life for us, and so made Himself the Good Shepherd. It is not merely a case of our terming Him that because it is a favourite figure of speech with us.

For older classes, the lesson offers a fine opportunity for consideration of modern false shepherds who offer some boon and hope to lure us away from Christ and His fold.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1954 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Who Speaks For Man?

By Norman Cousins. (Toronto: The Macmillan Co. of Canada, Ltd.) $4.00.

World Federation has never caught the popular imagination or won wide support. It may be that the efforts to make the United Nations a success has detracted attention away from the efforts to establish a world government. This is what the writer of **Who Speaks For Man?** believes. In Mr. Norman Cousins, Editor of **The Saturday Review of Literature**, the movement to establish world government has a doughty champion. Mr. Cousins has read voluminously, travelled widely and thought deeply on what he has read and what he has seen. This book is the result of that process. In it Mr. Cousins contends that there are plenty of people who have championed the cause of certain segments of society and certain interests. Writers aplenty have pled for the Negro, the underprivileged, the Indian, and for occupational and other groups within a nation. The great need is for someone to speak for man himself, irrespective of any lesser loyalty that may lay claim to him. It is this task to which he addresses himself. He paints with a large brush pictures of what he saw in his trip to the Orient, to the Middle East, to Europe, to Bikini when he witnessed the Atom bomb experiment, to India, Pakistan, Iran, and other countries. His pictures are of poverty, destruction, illness, undernourishment, of peoples who are afraid, of peoples who are in revolution, of static, ancient civilizations now on the march, not quite knowing whither they are going, but determined to get out of the poverty and ignorance in which they have been reared. Actual interviews with all classes in various countries are recorded. Mr. Cousins pleads the cause of all these people. He admits that the United Nations has accomplished a great deal, and believes it will do still more. Its scope and achievements will, however, be limited because of the unwillingness of the powerful members of it to forego some of their national sovereignty. A parliament of nations, members of which would be duly elected, and in which each member state would sacrifice some of its national sovereignty for the common good is the only hope for permanent peace. This is not a vague ideal, it is, he contends, practical realism. This is an informative, stimulating and constructive approach to the whole question of world peace. A. J. W.

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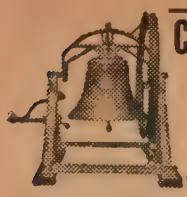

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MINISTERS

(*Continued from page* 11)

during their training to the surrounding country to serve as evangelists. The writer expects considerable agreement with this proposal, and is sure that this emphasis is an absolute necessity if the Church is to fulfil its mission; otherwise its influence will continue to decrease.

In evangelical emphasis scholarship must have its place as a foundation to all preaching, and seven years of training ought to take care of this necessity. But since the suggested set-up leaves no opportunity for a university degree, every College ought to reward its graduates with a worthwhile degree as a token of their being sufficiently trained to preach the Gospel of Jesus Christ.

But at this turning point in our thinking we must stress preaching as never before. As Lloyd George one time said, "Nothing will lift humanity as much as good preaching."

MUSIC

(*Continued from page* 10)

would not welcome an evening when we could make our own music, either by playing it quite badly on the piano, or by singing with a voice so seldom used. It would be our own, anyway, and might lead us to do better as time goes on. We might even be encouraged to learn to read musical notation, if we have not already mastered that art. It is surprising how few people read music easily and fluently.

Just in case you are interested in learning to read music as you would a book, may I say that there are adult beginners books to help those who wish to read music at the piano, and plenty of text books which teach the rudiments of music, so that the page of musical notation need hold no terror for anyone who applies himself to the study of the subject. It is not necessary to take expensive lessons. Most of the books are so clearly written that anyone of normal intelligence could develop a working knowledge of any hymn in **The Hymnary** inside of a few months, or perhaps one year. You just cannot master any subject by reading the text book through twice. Actual practice in singing music from notation must be done regularly, and with true concentration. And the things you must know are (1) The key in which the music is written: that is, the series of notes forming a scale on which the tune is built; (2) The pitch of the notes: whether a note moves up or down to its next neighbour, and how far it moves; (3) The time values of notes: how long or how short is the duration of each note; (4) The rhythm or pulsation of the successive notes, because there are such things as accented beats in music, as in poetry.

Musical notation is ingenious and fascinating. The characters represent actual sounds and show exactly how the music is to be played or sung. There is no one too old to learn to read music. Everyone cannot become a concert pianist, nor a Church soloist. Most people just wish to satisfy their own longings by singing with a group for the pure enjoyment of singing. Perhaps it is not too late to inspire some readers to make an attempt and so keep up the noble art of singing songs of Church and nation.

HANDBOOK

(*Continued from page* 23)

duct the election of officers and on the making and presenting of motions. These are problems which cause the local president some concern on occasions, and in this book they are set forth in a clear and concise manner.

In short, this book is very important to local officers, and will be of inestimable help.

Memorial to Rev. G. W. Morrison

To honour the memory of the late Rev. G. W. Morrison, author of **The Country Parson** and authority on Rural problems, the Woman's Association of the Wyevale (Ontario) Church have undertaken to raise funds for a Memorial Organ for the Church.

Handwork for March

Somehow we think of March as the "windy month" of the year, although some of us live in an area where we have windy days almost every month of the year. Be that as it may, this is a good time to plan handwork on the wind. We cannot draw the wind, because we cannot see it. We must then draw pictures showing the wind is blowing, and children should understand this before being asked to draw pictures of the wind.

March 7

Children will probably suggest that balloons go better in the wind. Therefore, if it is suggested, ask the children to draw pictures of children with balloons, reminding them, of course, that it is God who sends the wind. If reference to God is kept before the children, this handwork period can be a reverent period. When the picture is complete, write on it, "God causes the winds of March to blow."

March 14

Sailboats usually are mentioned by the children. Remind them that some of Jesus' friends were fishermen and probably used fine, big, strong sailboats. Encourage the children to do their best, and when the handwork is done, write on each paper, "Jesus said, 'Peace be still'."

March 21

The children are bound to want to draw kites, and they should, but not to be cut out so that the children can run about the room flying them in the breeze. That should be kindergarten not Sunday School procedure. As they draw, keep repeating every once in a while, "And God causeth His wind to blow." As the pictures are completed, write this little phrase on each paper.

March 28

Today ask the children to draw any picture that will show the wind is blowing. If they are told some were needed for the bulletin board and therefore you wanted each child to do his best, a thoughtful handwork period will develop, and the children will be anxious to do something very worth while.

Well Ahead of Last Year!

At the time of going to press it is not possible to give the final figure for the year 1953. The following contributions have been received from the whole Church to January 28th:

Conference	Total 1952	To Jan. 28
Newfoundland	$ 48,238	$ 42,165
Maritime	330,386	335,126
Montreal and Ottawa	405,318	411,356
Bay of Quinte	286,284	285,938
Toronto	727,574	771,029
Hamilton	461,997	499,242
London	448,777	460,009
Manitoba	219,731	237,844
Saskatchewan	181,647	202,353
Alberta	189,846	210,760
British Columbia	183,491	204,045
Donations	11,766	13,530
	$3,495,055	$3,673,397

Already nine of the Conferences are over last year and two are over their Objective. For the increase to date of $178,342 over the total of last year, we are most grateful. We await with interest the final figure for the year.

Many Churches are now at work on their 1954 programme. May we urge that every Pastoral Charge examine its programme of Missionary and Stewardship Education and Missionary and Maintenance Promotion. Plan for systematic and enthusiastic work month by month. The number of persons using the duplex envelopes is increasing. This is especially true in the Sunday School.

Remember the slogan, "Four Million or More for '54."

DENZIL G. RIDOUT,
Secretary.

Magrath (Alberta) Charge, Rev. Howard Pentland, minister, received thirty new members into the Church fellowship, on Sunday, December 6th, 1953; twenty-nine on Profession of Faith and one by Letter of Transfer.

The minister expressed the feelings of the congregations of Raymond, Spring Coulee and Magrath, at the reception which was held in Magrath Church Hall, when he said that this was indeed a day of triumph for the United Church in these places, in that the area is predominately a Mormon settlement. These new members will undoubtedly enrich and strengthen the Church.

The Fox and The Grapes

A HUNGRY FOX saw some fine bunches of Grapes hanging from a vine that was trained along a high trellis, and did his best to reach them by jumping as high as he could into the air. But it was all in vain, for they were just out of reach: so he gave up trying, and walked away with an air of dignity and unconcern, remarking, "I thought those Grapes were ripe, but I see now they are quite sour."

MORAL: Instead of saying "sour grapes" when you can't immediately attain your ambitions, build a ladder to success by opening a savings account with The Canadian Bank of Commerce. Add to your balance regularly and you'll soon be in a position to get what you seek.

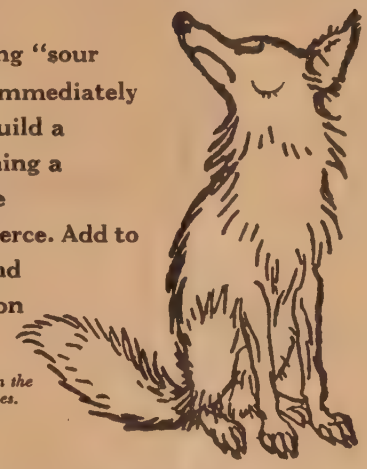

Illustration by Arthur Rackham, from the Heinemann Edition of Aesop's Fables.

The Canadian Bank of Commerce

H-25

ANNUAL MEETINGS

OSGOODE - KARS, ONT., Rev. Warren G. Dickson, minister. M. and M. at an all time high with $1,058 contributed. The two W.M.S. groups greatly exceeded objective and raised $524.60. There were sixteen new members, ten on profession of faith. Highlights: Three new groups started, a C.G.I.T., an Evening Auxiliary, and also a Community Boy Scout Troop, all in Osgoode; a most successful Preaching Mission held in Osgoode, in which both congregations participated. This was the first Preaching Mission on the charge for many years. The charge decided to join the Every Family Plan for THE OBSERVER for 1954. Much work was done on the manse and on the two Churches during the year, and the insurance carried on all Church property was heavily increased.

MAIN STREET CHURCH, Mitchell, Ont., Rev. J. Robert Watt, minister. New members received, 76; total membership, 832; net gain, 45. Total receipts, $24,100 (gain $8,000); for M. and M., $3,400. Highlights of the year: Repairs and decorating to the Church and parsonage at a cost of $6,400, and all paid for; new oil-burning heating system installed in parsonage; in past two years, M. and M. increase of $1,150. New communion trays purchased for increased membership.

CENTENNIAL UNITED CHURCH, Highland Creek, Ont., Rev. George D. Empey, minister. Total membership, 175; loss, 3. Total receipts: Stewards, $2,639.78; other organizations, $4,332.86; M. and M., $1,000.63. After being without a minister since Sept. 1952, work is progressing favourably with the coming of Mr. Empey in August 1953. W.M.S. exceeded their allocation, and also gave $65 to the Training School, along with 200 lbs. clothing sent to Korea and their regular bale. Mortgage on our new manse was reduced by $1,400, and the bank loan was reduced, as well as personal loans being repaid. All in all, it was a good year. Two stained glass windows were dedicated—gifts of Mr. and Mrs. J. L. Barnes, our choir leader and his wife.

HOLLOWAY ST. CHURCH, Belleville, Ont., Rev. Sidney E. Larman, minister. New members, 120; total membership, 1,036. Total receipts, $22,030; M. and M. increased by $300. Training School, $800. Church Extension in Belleville, $200. Highlight—A Bank Note of $8,000 was liquidated and the Note burned during the meeting. This money was for repairs to the Church, in particular, the enlarging of the choir-loft. Mr. J. Fred Wilson, Chairman of the Board of Stewards, presented the minister with a bonus cheque in appreciation of his work during the year, and Mrs. Clifford Smith presented Mrs. Larman with a bouquet and appreciative thanks for leadership given.

CHALMERS, Ottawa, Ont., Rev. A. Leonard Griffith, minister. With a membership of 1,981, a new high record in Missionary and Maintenance contributions of $27,180, and plans for a new Church Hall, and a growing Sunday School. The annual meeting was presided over by the minister, heard encouraging reports. Two students for the ministry, Hugh MacDonald and William Higham, were accepted and are at college. Thanks to the minister, Mr. Griffith, assistant, Rev. R. W. Anglin, Director of Christian Education, Miss Jessie MacLeod, were extended.

BETHEL CHURCH, Kinburn, Rev. Gordon Cruikshank, minister. Encouraging reports, increased Missionary and Maintenance contributions, active work generally marked reports to the annual meeting, with the minister as chairman, and Mr. Earl Shaw, secretary. The minister and Mrs. Cruikshank were thanked for inspiring leadership.

BRINSTON CHURCH, Dundas - Grenville, Rev. Thomas Knowles, Supply. With the Church repaired and redecorated, interior and exterior, and increasing attendance at services, good reports from all congregations, and special thanks to leadership of Rev. Thomas Knowles, marked the annual meeting. Mr. Knowles presided.

EASTVIEW, Ottawa, Rev. Duncan MacRae, Supply. The importance of studying the need for a new Church in probably a new location to meet the influx of new families in the area was given special attention at the annual meeting of Eastview Church, Ottawa Presbytery. A committee was appointed to plan and report. Rev. Duncan MacRae, D.D., supply minister, was thanked for leadership. T. R. C. Reid, secretary.

RICHMOND, Ottawa, Rev. E. B. Bugden, minister. The naming of a committee to study the purchase of a new organ, and the adoption of the new UNITED CHURCH OBSERVER family plan marked the annual meeting of the Richmond congregation. All reports indicated progress. Votes of thanks were expressed to Rev. and Mrs. E. B. Bugden for leadership.

CHELSEA, Ottawa, Gordon Ballantyne, Lay Supply. New high record attendance at Sunday School, $1,600 raised by Woman's Association, manse debt paid, new high in Missionary and Maintenance, and active Tyro and Explorer mid-week groups, marked the reports of the Chelsea congregation. Rev. J. L. H. Shearman, minister of Chelsea and recently called to Aylmer, was chairman. Gordon Ballantyne is resident lay supply minister.

TRINITY, Mahone Bay, N.S., Rev. P. B. Chisholm, minister. Highlights of year: $5,880 raised for all purposes; M. and M. givings increased; W.M.S. allocation exceeded; W.A. membership increased; United Church Training School allocation paid. Record number of baptisms. New drapes and curtains for manse. Oil-burner installed in Church. Manse re-wired.

WEST CALGARY, Rev. D. K. Walker, minister. New members received, 123; total membership, 323; gain, 101. Total receipts, $31,000; for Missionary and Maintenance, $1,590. Highlights of the year: Completion and dedication of new Church valued at $70,000; enlargement of the Session to 25 members; M. and M. doubled over previous year; the first charge in Calgary Presbytery to enter the Every-Family OBSERVER Plan.

PALMERSTON (ONT.) CHURCH, Rev. Wray O. Mather, minister. New members received, 27; total membership, 674. Total receipts, $27,307. For M. and M., $3,164. Building Fund, $10,158. Surplus, $857 in general account transferred to Building Fund. W.M.S. raised $795; W.A., $2,600; $1,700 of which was set aside to assist Official Board in coming redecoration of Church auditorium and interior. Y.P.U. donated outside amplifier which provides chime music each Sunday.

O'LEARY PASTORAL CHARGE, Maritime Conference, Rev. Robert R. Wagner, minister. Eight new members added. Total membership, 307; gain, 6. Total receipts, $9,700. M. and M., $935, ten per cent. increase over allocation. Highlights: Brotherhood organized with 70 members. $1,400 spent on manse repairs and furnishings.

TRINITY CHURCH, Burlington, Ont., Rev. R. Keith Love, minister. New members, 227, 81 on Profession of Faith. Present membership, 1,708. Raised for all purposes, $61,000. For Missions, $7,200. Raised by the Sunday School, $3,100. Highlights: During the year the Sunday School building was renovated and enlarged at a cost of approximately $100,000. 171 members transferred to the new Port Nelson United Church congregation, where the new $120,000 edifice is now in use.

TRINITY, Windsor, N.S., Rev. F. E. MacPherson, minister. Members received, 15. M. and M., $1,064, with $238 increase in Duplex Envelopes in two years. Ladies' Aid, $1,471; Philathea Class, $816; W.M.S., $398; Mt. Allison Fund, $113; Pine Hill Campaign, $997. $430 raised for redecoration of Church sanctuary in January 1954. Total budget, $10,460.

WATERDOWN (ONT.) CHURCH, Rev. J. B. Moore, minister. New members, 41. Total membership, 509. Total givings exceeded $16,000. Highlights: Two new organizations were formed, an Evening Auxiliary W.M.S. and the AOTS Men's Club. The Trail Rangers were reorganized. At annual meeting, where appreciation for the work of the minister and his wife was expressed, Mrs. Moore received a cup and saucer from Mrs. J. A. Milligan, W.A. President. After purchasing a house for the Church's D.P. family, the congregation had a $513 balance.

KESWICK RIDGE - KINGSCLEAR CHARGE, Rev. A. Myles, minister. New members, 15. Total membership, 155. Raised for All Purposes, $5,300. M. and M. exceeded allocation. Improvements were made to the Keswick Ridge Church grounds, and a new ceiling was put in the Church at Kingsclear.

OTTAWA UNITED CHURCH, Windsor, Ont., Rev. Geo. A. Wishart, minister. New members received, 90. Total membership, resident, 829. Total receipts, $48,644. For Woman's Missionary Societies, $1,009; for M. and M., $4,866. $27,844 was raised for the Building Fund, making the total on hand, $67,133. The congregation endorsed THE OBSERVER Every Family Plan for some 470 families.

RUNNYMEDE CHURCH, Toronto, Ont., Rev. E. W. Jewitt, minister. Membership, 1,873. Total receipts, $84,933. Missions, $14,695.

ST. CLAIR AVE. CHURCH, Toronto, Ont., Rev. G. Everitt Ashton, minister. New members, 141; total membership, 1,992. Total receipts, $59,273, including: Missions, $17,603; Social Service, $3,945; Current Receipts, $37,725. Decision to adopt THE UNITED CHURCH OBSERVER Every Family Plan. Renovations included a new Church Parlour and Kitchenette, completely furnished; a new carpet in the Church auditorium; a new stoker and mastic tile floor in the lower Sunday School classrooms.

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Speaking of

WILLS

—AN EMINENT DIVINE HAS SAID:

"It is a poor Will that has not the name of the Lord among the heirs."

If you believe Christ's Church is the divine instrument for redeeming mankind and for creating a better world;

If you have reason to be grateful for its fellowship, comfort and inspiration;

If you have been privileged during your lifetime, to help maintain its ministries:

You may PERPETUATE your faith and interest by remembering the CHURCH in your WILL

You may have much or little to give.

You may wish to make your bequest for one or all of the Church's many activities.

There's joy in giving to the Master. . . . There's joy in sharing in His work.

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THE TREASURER,
The United Church of Canada,
299 Queen Street West,
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GRAHAM

(*Continued from page* 1)

There were dynamic gestures, dramatic movements — facing every corner of the Gardens, pointing a finger at sinners, calling them to decide for Christ.

"We've lowered our standards," he said, "but God hasn't lowered His!"

"God is unchangeable." His emphasis was struck on the Judgment, the Holiness, the Righteousness of God. These have not changed. Neither has His mercy.

"He has lost none of His power, and can save you tonight, if you'll let Him!"

There were "Amens" and "Hallelujahs" from many parts of the Gardens. His appeal was one of intense and striking simplicity:

"Are you ready?
Are you sure?
Do you know it?"

The invitation hymns were "Just As I Am" and "Almost Persuaded." Then Billy beckoned the folk from the greys and the greens, and all who would know Christ to come down the steps. They came. Almost 500, old and young, husbands and wives. Then we prayed. Some came crying. There was a great wave of urgency upon us. We sang another verse. For a quarter of an hour they came in scores, in twos and threes. Then the evangelist turned the closing over to his colleague.

He spoke only to the converts. They repeated a prayer after him. He gave them four points to remember, as the band of "counsellors" moved among them with a copy of **John** and a card on what it means to be saved. The four points:

1. Read the Bible every day.
2. Pray every day.
3. Witness for Christ.
4. Join the Church.

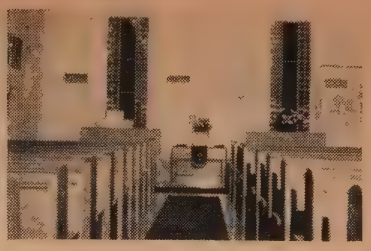
Dr. Crossley Hunter pronounced the Benediction.

Golden Jubilee

Central Church, Kleinburg, Ont., Rev. R. W. French, minister, marked its Golden Jubilee with special services. The Rev. V. T. Mooney, D.D., Treasurer of The United Church of Canada, was the guest preacher in the morning. Former ministers, Rev. A. F. Bamford and Rev. W. A. Westcott, were present with their wives.

The immediate Past President of Toronto Conference, Rev. W. A. Hunnisett, D.D., was the evening preacher, and the minister of the Presbyterian Church, Rev. J. C. McLelland, brought greetings.

An historical booklet prepared by Mr. Charles E. Thomas told the story of the growth of Central Church and its place in the community. It really dates back beyond the fifty year mark, having its beginnings in a union of Zoar Primitive Methodist, Coleraine Wesleyan and Shiloh Primitive Methodist Churches.



The new auditorium in the Trail, B.C., Church.

New Auditorium

The new auditorium of East Trail, B.C., Church was dedicated on Sunday, December 6th, 1953. The Sunday School, which is one of the largest in the Kootenay, marched into the new auditorium from the old one and was addressed by the superintendent, Dr. J. S. Daly, Mr. C. Earl Young, and the minister, Rev. D. W. More. The Sunday School then retired from the new building and the congregation entered. At eleven o'clock the place was filled to overflowing and the service was conducted by the minister, who spoke of "Windows of Faith," alluding to the beautiful windows in the new sanctuary. A baptismal service added to the interest of the congregation.

In the afternoon there was a dedication ceremony, with Rev. J. Clifford Jackson of Grand Forks, chairman of Kootenay Presbytery, conducting the service. Ministers from neighbouring Churches were present, including Rev. Bryson Boyle of Fruitvale; Rev. A. J. Lawton, of Rossland; Rev. L. C. Johnson of Castlegar; Rev. D. M. Perley of Kelowna, and Rev. J. Rogers of St. Andrew's Anglican Church, Trail. The sermon was preached by Rev. J. M. Taylor of Knox United Church, Trail. Greetings were brought by representatives of the city; Ald. George Rennison, Mr. E. Broadhurst from the School Board, Mr. Al King from the Mine-Mill and Smelter Workers' Union, and from the Consolidated Company. Representing the Church were Mr. E. G. Crispin of the Building Committee, Mr. J. Palyga, the architect, Mr. J. Thiesson, the contractor, and Rev. J. Rogers of the Trail Ministerial Association.

Rev. D. M. Perley, a former pastor, preached at the evening service, and the choir of the Church rendered excellent music, with the Junior Choir doing duty in the morning and the Senior Choir in the afternoon and evening. Following the evening service a reception was held in the Church Hall and greetings were presented by Mr. A. Moran, the oldest United Church layman in the city, Rev. J. Young of the Presbyterian Church, Mrs. F. E. Nichol, president of the Daly Club, and Mrs. S. Parker of the Woman's Association. It is hoped that within the next few years this auditorium will be enlarged in harmony with the long range plans of the architect and the Church Board.

D. M. P.

Dedication

The new Port Nelson (Ontario) Church on Rossmore Blvd. and South Drive, was dedicated with a very impressive service on Sunday, January 10th. The Moderator, the Right Rev. A. A. Scott, D.D., was present and preached the sermon and dedicated the Church. The minister, Rev. David Wren, presided, and was assisted in the service by Rev. R. Keith Love, Chairman of Halton Presbytery, and Rev. S. Stokes, D.D., Home Missions Secretary for Hamilton and London Conferences. The key to the Church was presented to Mr. Ken Morris, Superintendent of the Sunday School. A special presentation of a golden key and an illuminated address was made to the Rev. R. Keith Love for his services to this group in the day of its beginnings. The Church was filled to capacity, and the new congregation, with its specially equipped and modern building, looks to the future with every hope of continued prosperity and success.

The present membership now stands at 386, and with new areas being opened for home building it is expected the congregation will grow rapidly until it will become one of the leading Churches in this area.

Church Constituted

The new congregation of Beverley Hills, Wilson Ave., West of Keele and Jane Streets, Toronto, was constituted on January 10th, when 134 members signed the Charter Roll. Twenty-two more were added on January 17th.

Rev. J. C. Torrance, Chairman of the Toronto Home Missions Council, and the Rev. Ronald MacLeod, D.D., conducted the service on January 10th, and Dr. MacLeod was in charge on Jan. 17th and preached. A baptismal service was also held.

This part of Greater Toronto is growing rapidly. An enthusiastic group of young people are giving every encouragement to Dr. MacLeod, the pastor.

Week of Prayer

Okotoks (Alta.) Church, Rev. A. E. Loree, minister, during the Week of Prayer held a Preaching Mission, conducted by the minister, who used sermon recordings of Rev. Norman Vincent Peale, New York. These were played over a public address system and were most effective. In addition, Mr. Loree used a religious film from the Missionary Education Committee each evening.

A personal letter was sent by the minister to one hundred people, and attendance during the week was excellent.

Rev. E. Crossley Hunter, D.D., Trinity Church, Toronto, was the guest speaker at St. Paul Street Church, St. Catharines, Ontario, at the closing services in the Week of Prayer series.

The Late Rev. John McKnight

Rev. John McKnight

Rev. John McKnight was born in County Banwell, Ireland, 62 years ago. He apprenticed in the Law Office of his native Ireland, but his passion for the work of the Church took him in 1914 to Saskatchewan, to find opportunity for training. Throughout his University work at the University of Saskatchewan and his theological training in St. Andrew's College he carried student mission fields. He was ordained in 1926 in the Saskatchewan Conference by the late Dr. Edmund Oliver, served that Conference with distinction on the pastoral charges of LaFleche, Grande Coulee, Trinity (Moose Jaw), Shaunavon, and Indian Head. In 1949 he accepted the call to St. Paul's Church, Calgary, where illness forced an early retirement in 1951. Regaining his health, he became assistant minister at Metropolitan Church, where he was beloved by all with whom he worked.

John McKnight was an able preacher and a most effective visitor. Always congenial, endowed with native Irish wit, concerned for the work of the Christian Church in all its phases, his was a fine ministry. He was a sportsman, too, and while in Saskatchewan was Chaplain of the Saskatchewan Curlers' Association and on the executive of the Lawn Bowling Association in both Saskatchewan and Alberta.

He is survived by his wife and one daughter, Kathleen, who are residing in Edmonton. The funeral service was held on November 9th in Metropolitan Church, Edmonton, conducted by Rev. Reid E. Vipond, and assisted by Rev. Jack Gardiner, President of Alberta Conference, and Dr. S. J. Parsons of Scarboro United Church, Calgary. Burial was in Mount Pleasant Cemetery, Edmonton.

Rev. Alexander McK. Pope

In 1910 Alexander McKean Pope, a Scot from Dundee, then thirty-three years of age, and with ten years of exacting business experience behind him, came to Canada, and the Presbyterian College at Montreal, as a student for the ministry. At the 1920 Convocation, already an Arts Graduate of McGill, he received his B.D., with Double Gold Medals, and a Travelling Scholarship. Ordained at Pointe-aux-Trembles, Mr. Pope later served at Glen Ella, Manitoba, and in Ontario, at Coboconk, Minesing, Maxwell, Hoath Head, Windermere, and Monticello. After eight years of a remarkably faithful ministry in this last charge, he retired in 1946 from the active work, taking up residence in Hamilton, where he passed away suddenly on October 23rd, 1953.

He is remembered as one who never spared himself in his work as a minister. Of his flocks it could ever be said that, when they looked up, they were fed. Endowed with uncommon abilities as an expositor, he gave his people the truth that nourished their minds and warmed their hearts. In Presbytery and Ministerial relationships, he shared not only high office, but the admiration and affection of his brethren.

Funeral services were conducted by his minister, the Rev. Arthur Organ of Ryerson Church, Hamilton, in that city, and on the following day, Oct. 26th, in Trinity Church, Shelburne, where the Rev. H. O. Hutcheson of Huntsville paid tribute ot a dear friend and brother in the ministry.

Surviving Mr. Pope are his widow, the former Lavinia Watson of Dundee, and two brothers, John and Sydney, both of Liverpool, England. To Mrs. Pope, in particular, goes out the sincere sympathy of all who remember with affection and high regard this true servant of Christ.

"He walked with God: and he was not; for God took him." H. O. H.

Rev. J. P. Henderson

Rev. J. P. Henderson died at his home in Bethany, Ont., November 21st, 1953.

Born in Halton County, son of the late Mr. and Mrs. Robert Henderson, he attended High School in Georgetown and Model School in Milton, and both taught and farmed in that neighbourhood before attaining his Master of Arts degree at the University of Toronto. While attending Knox Theological College, he held Mission Fields in Northern Saskatchewan and Southern Alberta.

He enlisted as a private in the Canadian Expeditionary Force in 1914, and served both at home and abroad, obtaining a lieutenant's commission. Upon his return to Canada, he began pioneer missionary work in the Peace River Block. His devotion to his work here under the most rugged conditions caused a break-down in health, and he was forced to leave his chosen calling for a time. He farmed at Dawson Creek for a number of years, until due to the acute shortage of ministers he felt constrained to re-enter the service.

He then carried the gospel tidings to points in Northern Alberta for a number of years before returning to Ontario. He served on the Castleford-Calabogie charge near Renfrew, the Bethany charge, the Rednersville Circuit, and was at Westmeath when ill-health forced him to retire.

At the funeral service in Bethany, Rev. B. Armstrong of Port Perry spoke feelingly of the high Christian ideals of Jim Henderson and his faithfulness to those ideals.

Taking part in the service were Rev. W. G. Prosser, Pembroke; Rev. Jas. Hampson, Greenwood, and Rev. L. Norman, Bethany. Interment was in Yelverton Cemetery.

Surviving are, his widow, Mrs. J. P. Henderson, Bethany; three sons, Gordon of Toronto, John of Buckingham, Que., and Murray in Bethany; two daughters, Ruth (Mrs. Ralph Malcolm), Ernestine (Mrs. Ray Robinson); four grandchildren.

Thos. Harold Nixon

Twenty-nine years as organist and director of music at First United Church, St. Thomas, Ontario, and a lifetime musical career, was brought to an untimely end December 16, 1953, with the death at his home of Thomas Harold Nixon, 58, after a brief illness. He was born in Smiths Falls, Ont., while his father, the late Rev. Thomas Nixon, was minister of St. Paul's Church there. At fourteen he took his first full-time Church assignment as organist of First Congregational Church, London, Ont. Later, he served four years as organist at Zion United Church, Brantford. He did post-graduate study in New York, Chicago, and Toronto before going to St. Thomas in 1915. For five years he was organist at Knox Presbyterian Church in that city, before taking the post at First Church. From 1924 to 1936 he headed the organ and theory department at Alma College, St. Thomas. His wife and a daughter, Joanne, survive.

RATES

OBITUARIES — $1.00 for 100 words two cents a word for all words over the first hundred — maximum length, three hundred words. For ministers and immediate families, no charge. BIRTH, MARRIAGE and IN MEMORIAM notices, four cents a word. Minimum $1.00. PULPIT VACANCY—first insertion, no charge. Subsequent insertions, six cents a word, minimum $1.00.

150th BIRTHDAY

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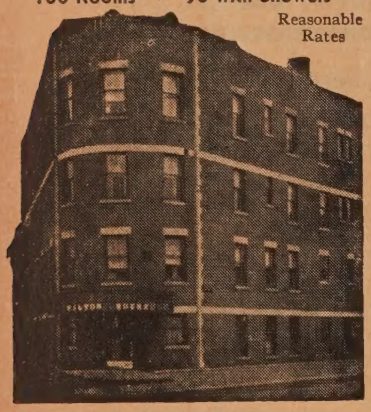

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Mrs. J. Alex Millar

Mrs. J. Alex Millar, the former Lena Adella Downs, died in the York County Hospital, Newmarket, Ontario, on Dec. 7, 1953. She was born at Sutton Junction, Quebec, May 3rd, 1877, and was married to Rev. J. A. Millar, June 12th, 1907. Together they served the following circuits: Mansonville, Franklyn Centre, Compton, Bedford, in Quebec; Kingston, Ont., Gadsby and Minburn in Alberta.

Returning east in 1932, they laboured at Lebanon, Kelvin and Fairground in the Hamilton Conference.

Mrs. Millar prized highly her life membership in the W.M.S., for this work was very close to her heart; as was also the work of the Sunday School, in which she was a teacher for many years, as well as being Superintendent of the Church School at Gadsby, Alberta, for three years. Her cheery disposition endeared her to all her fellow workers, wherever she might be.

After retirement, she, with her husband, worshipped in Deer Park Church, Toronto, and later in Trinity Church, Newmarket, where they made their home for a number of years. Here, too, Mrs. Millar was active in the work of the W.A. and of the W.M.S.

The funeral service, on December 10th, 1953, in Trinity Church, Newmarket, was conducted by the minister, Rev. M. J. Aiken, assisted by Rev. Eric Warren of Queensville.

Interment was in Newmarket Cemetery. She is survived by her husband, Rev. J. A. Millar; one son, H. Ellis, Markham, and one daughter, Mrs. Wm. Hare (Marion) of Niagara Falls, N.Y. I. I. C.

Rev. Wm. Clifford Grant

Rev. Wm. Clifford Grant, B.A., B.S.W., B.D., died in Toronto, on October 18th, 1953, in his thirtieth year. He had been for a short time minister of the Bethany (Ont.) pastoral charge, and prior to that Secretary in Toronto for Toc H.

Mr. Grant was a native of Port Arthur, Ont., and was engaged in newspaper work there. He graduated from United College, Winnipeg, and completed his work in theology and social work at the University of Toronto. He was ordained in 1951.

His great gift was his ability to make close friends of the folk whom the Church often passes by—the poor, the delinquent, the tough guys, and the sick. He did not live to exercise a significant ministry in the ordinary institutional life of the Church, but the results of his work, both as student and minister, among the "outcasts," continue after him. In his passing, the United Church loses one who had the ability to carry the Gospel where the Church finds it most difficult to go.

He is survived by his wife, the former Barbara King of Winnipeg and Toronto, and his parents, Mr. and Mrs. Wm. Grant, of Port Arthur. E. M. N.

Mr. Douglas Symington

Mr. Douglas Symington was a man whose life was devoted to the doing of good. His death brought to a wide circle of friends keen regret, but also many warm remembrances of his kindly acts. There will be many to keep green his memory among the pioneers of the Langley district, and among the members of West Point Grey United Church, of which he was an elder. "He being dead, yet speaketh."

Mr. Symington was a director of the B.C. Branch of the British and Foreign Bible Society, of which he was also a life member. For years he was faithful in attendance at the Board, and generous in his support of the Society. Although in recent years an increasing lameness made it impossible for him to attend meetings, his interest in the work of the Bible Society never waned.

Funeral services were held in Chalmers United Church, Vancouver, on Thursday, June 18, 1953, with the Rev. Douglas H. Telfer, D.D., and the Rev. A. Hartwell Watts officiating. Interment was made in the Forest Lawn Cemetery.

Mr. Symington leaves to mourn his passing, his wife Helena, a sister, Miss Gertrude Symington, in England, a niece, Mrs. Denzil Pedley, in Kenya, Africa, and a nephew, Charles Atkinson, in England.

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125th Anniversary

The Publishing House will celebrate its 125th Anniversary this year. The former Methodist Book and Publishing House was organized in 1829 by Egerton Ryerson, whose name is recognized in our trade title, The Ryerson Press. In 1925 the Departments of Publication of the Presbyterian Church in Canada and of the Congregational Churches in Canada were joined with The Methodist Book Room to form The United Church Publishing House.

We plan to recall our longer history by several references to it during this year. Letterheads and advertising material will bear the anniversary date. A brief history of the House together with a complete bibliography of its publications is being prepared. There will be appropriate public functions, probably at the time of the meeting of the General Council in September.

Ours is the oldest book publishing House in Canada and continues to lead in publishing original Canadian material. Ministers might well make the story of the House the subject of discussion in a number of their Church groups during this year.

The Book Steward.

Pulpit Vacancies

The Church at Wheatley, Kent Presbytery, will be vacant in June. Interested ministers please write H. E. Richardson, Box 90, Wheatley, Ontario.

* * * * *

Arkona, Lambton Presbytery, three-point charge, vacant July 1st. Pastor retiring. Ministers interested contact J. L. Brown, Arkona, Ontario.

* * * * *

The United Church at Coleman, Alta., in the Crowsnest Pass requires the services of an ordained minister. Please address all correspondence to James Glendening, Secretary Elders, Coleman, Alta.

Sangster Memorial, Quebec - Sherbrooke Presbytery, vacant September 1, 1954. Interested ministers please write Mr. A. H. Noble, P.O. Box 954, Lennoxville, Quebec.

* * * * *

Inkerman, Vancamp, Pleasant Valley pastoral charge vacant. Interested ministers please write George C. Suffell, Inkerman, Ontario.

* * * * *

The Holstein four-point charge in the Guelph Presbytery will require a minister July 1, 1954. Those interested kindly write to Recording Steward, Hubert McDougall, Mount Forest, R.R. 3, Ont.

* * * * *

Hickson-Hebron Pastoral Charge, Oxford Presbytery, will be vacant July 1st. Interested ministers please contact J. C. King, Recording Secretary, R.R. 6, Woodstock, Ontario.

* * * * *

La Fleche pastoral charge, Assiniboia Presbytery, requires minister, the present minister having been called to the chaplaincy service on June 1st. For further information write Secretary of Pulpit Supply Committee, Mr. Iver H. Johnson, Melaval, Sask.

* * * * *

Memorial Park United Church, Carleton Place, Renfrew Presbytery, now vacant. Interested ministers please write Mrs. L. W. Pike, Box 742, Carleton Place, Ontario.

* * * * *

Alameda two-point pastoral charge requires an ordained minister. Interested ministers please write Mrs. D. H. Truscott, Alameda, Sask.

* * * * *

Avon United Church, three-point charge, Middlesex Presbytery, will be vacant June 30. Applications are invited to fill vacancy. For particulars, apply to C. E. Jackson, Harrietsville, Ontario.

The three - point pastoral charge of Seagrave, Lindsay Presbytery, will be vacant July 1st, 1954. Ministers interested contact Mr. Frank Watson, Seagrave, Ontario.

* * * * *

Woodham three-point pastoral charge, Perth Presbytery, will be vacant after June 30th. Interested ministers write Mr. L. Thacker, St. Mary's, R.R. 6, Ont., Chairman Pastoral Relations Committee.

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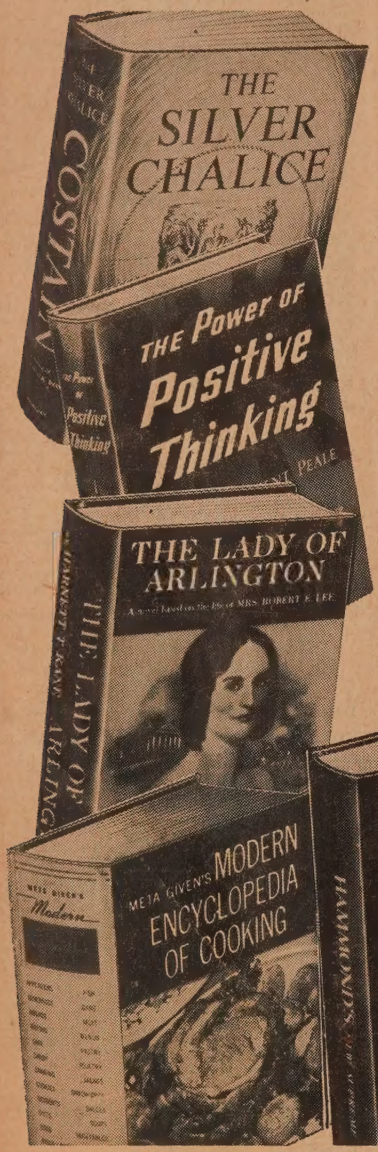

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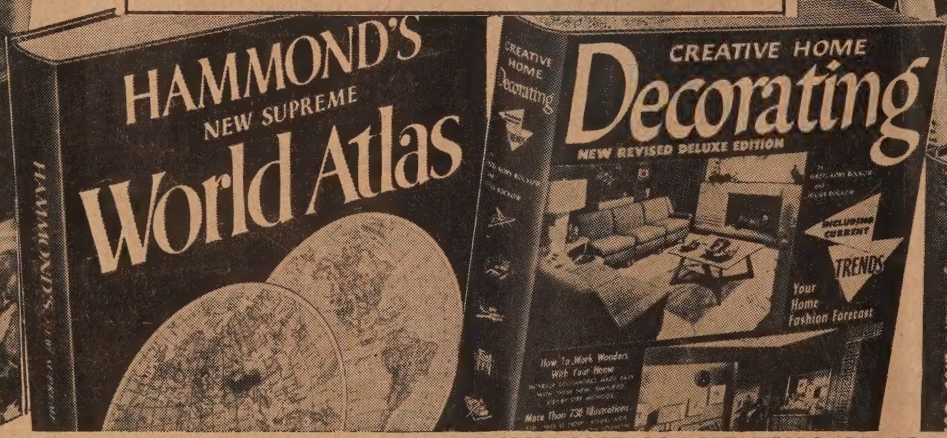

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